The LUTHERAN

ON THE WAY HOME FROM SUNDAY SCHOOL

Lessons will be carried into daily living

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APRIL 30, 1952

10 CENTS

Master Organist

I LISTENED THAT Sabbath morning to the news and found it more distressing than usual. Storms, disasters on the sea and in the air, men fighting and no progress toward peace!

Later I taught a Sunday school class and the lesson was of peace. But there was no peace, not even in my restless heart.

AS I ENTERED the church its quiet beauty seemed to bring God close. The organ played softly as I sank into my accustomed pew and bowed my head. The organ! There was something different about it. There were no heavy tones which thrilled the soul and quickened the heartbeats. Instead each note was soft but clear.

As the service continued I noticed that instead of leading the singing the organ made a background for blending voices. After the sermon my pastor left the high pulpit to stand at the top of the chancel steps. I wondered what special announcement he had for us.

THERE WAS A TONE of sadness in his voice. "Last week the snow banked up on the church roof and gradually water seeped into the great organ. As a result 600 pipes are silent this morning."

He continued "A less talented musician than our organist would have thought that she could not play on such an instrument. Instead, she is using what is available and making music of such sweetness that most of us do not miss the silent pipes."

Suddenly my heart was at peace. I knew that if I would allow Christ to be the Master Organist at the console of my life there could be sweet music, even amid the discord of the world.

—RUTH I. SIMON

The LUTHERAN — News Magazine of the United Lutheran Church in America

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THE CHURCH IN THE NEWS

Congregationalists in court

A handful of Congregationalists who hope to block the merger of their churches with the Evangelical and Reformed denomination were not convinced this month that they have lost their battle. They will carry their case to the New York State Court of Appeals, they said after the Appellate Division of the state court ruled against them on April 14.

Congregationalists voted in 1949 to merge with the Evangelical and Reformed Church to form a new denomination, the United Church of Christ. At that time 72 per cent of the Congregational Christian churches throughout the U.S. had voted in favor of this proposal.

Foes of the merger went to court with the argument that congregations of their denomination have never set up any central church government which has power to arrange a union with another denomination. They denied the right of their General Council to act for them. This argument was upheld in 1950 by Justice Meier Steinbrink in the Brooklyn court.

This month the Appellate Court reversed the Steinbrink decision and said public courts have no authority to interfere in church affairs except when property rights are involved. The only property rights of the enemies of the merger, the court said, are those pertaining to the buildings and funds of their local congregations. They have no rightful claim on contributions they have made in past years to the General Council.

Decision

"In controversies such as this," the Appellate Division ruled in the Congregationalist case, "ecclesiastical or doctrinal questions may be inquired into (by the court) only in so far as it may be necessary to do so to determine the civil or property rights of the parties."

Funds the congregations turn over to their church's General Council (for mission activities and other work) are "absolute gifts" and not trust funds administered on behalf of the congregations, the court decided.

Decision of the Congregationalist case may sometime be important to the United Lutheran Church. In 1946 the ULC Executive Board established the principle that even within the ULC a congregation cannot be transferred from one synod to another to straighten synodical boundaries unless the congregation gives its consent. This precedent might be the basis for action by any ULC congregation in blocking a merger of the United Lutheran Church with some other church unless approval can be secured from every ULC congregation.

Frys are homeward bound

In a drizzle of rain a huge "Stratoclipper" had landed Dr. and Mrs. Franklin Clark Fry at Haneda airport in Japan in late March. From that hour they had been conveyed by Japanese Christians and American missionaries on a ceaseless tour of inspection.

During early April Dr. Fry made a brief journey to Korea to review relief work being financed there by Americans. During the rest of the month he and Mrs. Fry have visited Japanese congregations, schools, and institutions from Tokyo south to Kumamoto. Last event on the schedule is the dedication of the International Christian University near Tokyo on April 29. The Frys plan to return to the U.S. on May 2.

"WELCOME TO JAPAN"

At airport Dr. and Mrs. Fry were greeted by President Kiyoshi Hirai (center) of the Lutheran Church of Japan, Missionary Arthur C. Knudten, and dozens of others

Decision must be made on home missions

An extra million dollars a year must be secured somewhere if the United Lutheran Church is to maintain its 1951 pace in establishing new congregations. This fact was reported to the church's Board of American Missions this month.

Most of the money is needed to help congregations construct church buildings, parsonages, or buy lots for future building. Such funds are lent to churches at a low rate of interest, to be repaid within 10 years. Eventually the returns on these loans would be sufficient to carry the future building program.

There is a backlog of 86 congregations now needing church buildings, plus 26 which will soon be ready to build, the board was told. At present these congregations hold their services in fire houses, schools, theaters. They need loans averaging $25,000 apiece, totaling $2.8 million. If 40 new congregations are added to the list each year, an additional million dollars is needed annually. Congregations also need loans estimated at $15,000 apiece during their early days to help in securing a residence for the pastor and a lot for the church building.

Funds now being appropriated by the church, plus repayments of old loans, fail by $932,000 a year to cover the total needed. Either (1) an extra million a year must be secured from the ULC apportionment, or (2) a special appeal for $5 to $7 million is necessary, or (3) the board will be obliged to cut down its work to fit its resources.

NCC hedges on headquarters

The way to satisfy everyone on the question of where to locate the headquarters of the National Council of Churches in the U.S.A. may be to establish two headquarters. This recommendation will be made to the Council's general board on June 11, a committee decided on April 18.

For 10 years the central headquarters should continue to be in New York City,

the committee proposes. A secondary headquarters could be set up in the Middle West—perhaps in Chicago or St. Louis. After 10 years the central headquarters might be moved to the midwestern city. Offices might also be maintained in Washington, Atlanta, and perhaps Fort Worth, Texas.

Sentiment for moving from New York has been stirred up by The *Christian Century*, most influential Protestant periodical. The *Century's* acute geography neurosis has been shared by some councils of churches in midwestern states, especially Ohio and Minnesota.

No church in Detroit suburb

A United Presbyterian congregation can't construct a church in a residential area in northwest Detroit where 13 landowners insist that "commercial" buildings are barred. This month the Michigan Supreme Court upheld the decision of Judge Lila M. Neunfelt forbidding the construction.

Landowners said that although a church is not commercial it would "attract parking problems, bring about unnecessary noises, and otherwise upset the privacy of the residences in the area." Restrictions in deeds to properties in the area specify that commercial structures cannot be erected. However, two apartment houses and a Jehovah's Witnesses church have been built.

In the Ten Hills section of Baltimore the community association threatened court action this month to prevent construction of an Evangelical United Brethren church. Residents said the church would "irreparably lessen property values and destroy the community's desirability as a residential area."

No church can be built on Church Street in Redlands, California, according to a decision of the local planning commission. A permit for the Temple Baptist Church was refused. The plan was to construct the building on the site of a church, now torn down, for which the street was named.

Public officials in Natchez, Mississippi refused a building permit this month for a Church of the Nazarene.

NEW CHIEF CHAPLAIN

Col. Ivan L. Bennett has been named to become Chief of Chaplains of the U.S. Army on May 31, succeeding Maj. Gen. Roy H. Parker. Both are Baptists

Churches respond to flood crisis

Scores of churches were among victims of the floods roaring down the Missouri and Mississippi rivers this month. Some church buildings on high ground near the raging torrents were used to shelter families driven from their homes.

At St. Paul, Minnesota, parochial school pupils at St. John's Lutheran Church (Wisconsin Synod) were dismissed so flood victims could be sheltered in the school rooms. Food and clothing

were distributed from church centers in some flood-stricken communities.

No United Lutheran church was reported up to April 21 as a casualty of the high water. A social worker, secured from Chicago by Dr. George Westby of the Lutheran Welfare Society of Iowa, went to South Sioux City, Nebraska, to aid First Lutheran Church (ULC) in helping flood-stricken families of the congregation.

Catholics answer school critics

There was much to talk about this year at the convention of the National Catholic Educational Association April 15-18. A week earlier prominent public-school leaders meeting in Boston said parochial schools are dangerous to American democracy (*see* THE LUTHERAN, *April 23*). Seven thousand Catholic schoolmen who gathered in Kansas City this month were told that "government-controlled education for all children . . . is the necessary foundation for all dictatorships."

"Defense of religious education is everywhere the first frontier of freedom," said Dr. James M. O'Neill. The first thing police states attempt is to capture the schools. If the day comes when American schools are all under state control, "on that day America will cease to be a free society," said Dr. O'Neill.

Catholics spoke sharply about Paul Blanshard who has written critically of Roman Catholic education. Mr. Blanshard "has no religion," is "a materialist" and "a totalitarian in matters educational," said the Rev. Clarence R. McAuliffe. Blanshard's "supreme deity is a spurious form of democracy . . . His real reason for attacking the Catholic school is because it instructs children about God and inspires them with love for God. This irritates the secularist mind," said Father McAuliffe.

Nuns withdraw from Missouri schools

Some Roman Catholic nuns who are teaching in public schools of Missouri will not renew their contracts this year, the mother superior of their order (Sisters of Notre Dame) announced in mid-April. Protestant groups have brought suit in several Missouri counties to bar the nuns from public-school teaching.

Taxpayers in Franklin county claim that state funds are used to support public schools that "are dominated by the Catholic Church." The buildings where both Catholic and non-Catholic children attend are owned by the Roman Catholic Archdiocese of St. Louis. Suits are also pending in Cole and Osage counties.

A combination parochial-public high school in Clemensville, Kentucky, was under attack from Protestant clergymen this spring. In Sedgwick county, Kansas, 24 taxpayers have filed suit to stop the board of education from continuing aid to St. Anthony's school in Garden Plains.

Battle in Nazareth

Fighting between Arab Christians and Moslems exploded in the streets of Nazareth in mid-April: result, one killed, nine injured.

In the ancient Galilean town where Jesus lived, there are now 14,000 Christians, 7,000 Moslems. The quarrel began when a Moslem youth threw stones at three small boys wearing the uniform of the Greek Catholic Boy Scouts. The scoutmaster who chased the stone-thrower was beaten by a Moslem crowd. Stones, sticks, and knives were used in the fighting which resulted.

The Israeli military governor of the city called for a curfew, restricting all citizens to their homes until peace was restored. There is no enmity between Christians and Moslems, it was explained. The outbreak was said to have been

caused by Communist agitators. Fourteen Communists had been arrested on April 11 after a quarrel with police.

"The Lutheran" is best news magazine

First place among Protestant papers of America for "eminence in presentation of news" was awarded to THE LUTHERAN by the Associated Church Press on April 18. THE LUTHERAN had tied for first place with *Presbyterian Life* when awards were made in 1950 (none was made in 1951).

In 1950 THE LUTHERAN got first place also for "make-up and general effectiveness." In 1952 this honor went to *World Outlook,* missions magazine of the Methodist Church. *World Outlook* also got first place this year for skillful use of pictures. *Missions,* a Baptist periodical, got first place for editorials.

Judged as a news magazine, THE LUTHERAN was rated on "effectiveness, readability, reader-interest, scope or extent, fullness of reporting, clarity, forcefulness, significance." It was said to be "first on most of these counts and high on all." Second place was given to *The Churchman* (Episcopal), and third to *Presbyterian Life.* Honorable mention was awarded to The *Christian Advocate* (Methodist) and The *Presbyterian Record* (Canada).

On "general effectiveness" *These Times* (Seventh Day Adventist) rated second to *World Outlook,* and The *National Council Outlook* third. On the use of illustrations *Presbyterian Life* ran second to *World Outlook,* and *Advance* (Congregational) third. On editorials, The *Presbyterian Outlook* (Presbyterian US) was second, and The *Churchman* third.

Against church suppers

Church suppers are conducted for money-making in 65 per cent of the rural churches, a Drew Seminary survey shows, but profits are small. In 341 congregations the annual total averaged under $150. Twenty-three women cooking, waiting on tables, and washing dishes are needed for the suppers by the average church.

Pastors were unanimous in opposing church meals for money raising. "Long hours for the women and small returns," said one. "I detest the idea of a church being turned into a restaurant," said another. Results of the Drew study were published in a 72-page booklet last month.

And so forth

Whether a Roman Catholic should serve on a jury when Communists are on trial was a question in New York City this month. Judge Edward J. Dimock asked prospective jurors whether, if members of the Roman Catholic Church, they would be able without embarrassment to find the Communists not guilty of conspiracy. One said he could not, and was excused. The prosecuting attorney, Myles J. Lane, was disturbed by bringing the religious question into the trial. "I am a Roman Catholic and I intend to give the defendants a fair trial," he said.

The Evangelical and the Roman Catholic churches in Germany should be allowed to supervise any future all-German elections, proposed Bishop Otto Dibelius this month. "If free elections throughout Germany should become a possibility," he said, "there is one organization existing in both the East and the West zones in the integrity, honesty, and reliability of which everyone can have confidence."

A United Church of Canada minister refused to conduct a church wedding this month when he learned from the marriage license that Eddie Trounce, the groom, works part-time as a bartender

World News Notes

Want secure alliances

If enough heavy rivets can be punched into the bonds holding together the Western Allies, France and some of the other European nations may begin to feel hopeful about the future. Already, in the North Atlantic Treaty, 14 nations including the United States have agreed to come to the defense of any of the 14 that is attacked. They promise to take "such action as deemed necessary, including the use of armed force."

The French want more than that. They want Britain and the U.S. definitely to guarantee military aid. They hope to be sure of such aid not only against Russia but in case Germany when rearmed might turn against them.

In mid-April Britain gave the assurance the French want. The British will come to the aid of the West German government, Italy, France, Belgium, the Netherlands, Luxembourg, the government stated.

This is the first time in over 100 years the British have promised to help defend Germany. But in case Germany should be the aggressor, the British guarantee to fight the Germans.

All the French seek now is similar assurance from the U.S. that Germany, if it enters the European Defense Community, will not be permitted to withdraw its armies at some future opportunity and use them for an independent military adventure.

Television is here

The flickering figures on the television screen, now a familiar presence in 17 million American homes, have already persuaded 47 per cent of these families to read fewer books, 70 per cent to cut down their trips to the movies, and 82 per cent to reduce their listening to radio. In 1952 it begins to be evident that invention of television will make as much change in cultural life as the invention of printing did 500 years ago.

This month television prepared for a long hop forward when the U.S. Federal Communications Commission opened up 70 new channels for videocasts, which may eventually permit 2,000 more stations to operate.

There are now 108 TV stations in the United States which are transmitting on 12 channels.

Communists close university

Greatest school in China, Yenching University at Peiping, closed April 17 by Communist orders. It will be replaced by a new school, the government-managed Ching-hua University.

The school had been endowed by Americans and directed by missionaries. It had been a great builder of understanding and good will between the Chinese and the Western nations.

Plenty of gas

When oil fields of Iran cut off their supply to British and American companies there would be a shortage of gasoline almost everywhere, it had been predicted. Instead, there is more gas than ever.

Iraq and Arabia have stepped up their production more than enough to make up for the shut-down in Iran. These countries are eager for Iran to keep out of the market with its 800,000 barrels of oil per day. And Iran, with its wells idle, gradually runs out of money to support its government and finance its trade with other lands.

INVESTIGATION OF FOUNDATIONS

THE 81ST CONGRESS has smashed all records for conducting investigations. Over 200 separate inquiries have been launched by Senate and House committees in 1951 and 1952, at an estimated expense of over $5 million.

Some of the investigations have "struck pay dirt." Exposure of influence peddling in the RFC and fraud in the collection of taxes led to a rising tide of protest. Corruption in government has become a major campaign issue. The Kefauver crime investigation served as a springboard in the race for the Democratic nomination for president.

Other inquiries have ranged from the important to the trivial. A major headache has been that many of them overlapped. At one time, nine different committees and subcommittees were investigating the Defense Department.

Tax-exempt organizations

Before the House of Representatives left on its Easter vacation, it authorized a new investigation. By a vote of 194-158, it set up a special committee to study tax-exempt "educational and philanthropic foundations and other comparable organizations." The purpose of the study is to determine whether they are fulfilling the purposes for which they were established, and whether they are using their resources "for un-American and subversive activities or for purposes not in the interest or tradition of the United States."

The story behind the vote is an interesting one. Representative Cox of Georgia, who introduced the resolution and who will probably be appointed chairman of the committee, is a long-time opponent of some of the wealthy foundations. His ire is particularly aroused by projects in the field of race relations. In making his proposal last August, he said he was concerned with those organizations which operate in the fields of social reform and international relations.

Some Congressmen question whether foundations should receive the benefits of tax exemption. Others are disturbed by charges that communists and fellow-travelers have been helped by foundation grants. These two concerns were the source of most of the support for the Cox resolution.

MUCH OF THE OPPOSITION was based on the contention that standing committees of the House are equipped to deal with these problems better than a special committee. The Ways and Means Committee makes a continuous study of tax exemption, and has co-operated with the Treasury Department in denying exemption to groups which do not live up to the purposes of their charter. The Un-American Activities Committee has developed techniques for smoking out subversives.

Members of these committees objected to a new committee which would infringe on their field of action. Other Congressmen predicted that a committee headed by Cox would be marked by racial bias. Criticism was leveled at the committee's purpose to investigate whether the activities of foundations were "for purposes not in the interest or tradition of the U.S." They feared that this would serve as a smoke screen for sniping at projects aimed at social betterment.

After sharp debate, the special committee was approved and instructed to report not later than Jan. 1, 1953. An appropriations bill to finance the committee's operations must still run the gauntlet of House debate and action.

—ROBERT E. VAN DEUSEN

Religious background of South Africa's racial tensions shows that means of grace can become corrupted into means of sin

By REINHOLD NIEBUHR

A MINISTER OF A LEADING Dutch Reformed Church of Johannesburg recently charged that the racial policy of the South African government, which seems to be moving toward a tragic climax, is really the fruit of a religious conspiracy. He charged that a religious organization, the *Broederbund* of the Dutch church, was the power behind the throne in the present Malan government, and that it had worked for years laying the foundations for the intransigeance on racial issues which the Malan government displays. Malan is an ordained minister of the Dutch church which supports the racial segregation policy.

Whether the *Broederbund* is actually conspirational need not concern us. What is important is the religious foundation of the racist policy of the Malan government. This is important for it proves that a "religious" attitude is not of itself virtuous. The greatest injustices, the sharpest class distinctions and the worst cruelties are always those which have a religious sanction.

THE RELIGIOUS LEVEL of experience is the arena of the final encounter between man and God. In that encounter man, individual or collective, is convicted of the pride and pretension to which all human life is prone, and is "crucified with Christ" in order that he may truly live; or he seeks to identify his life, his interests and his ideals with the divine in order to protect them and justify them against criticisms and competitive threats.

In South Africa a white minority feels itself threatened by a black majority. In order to survive as a white culture on a black continent it must engage in practices which outrage the moral sense of a common humanity. It resorts to religion to overcome its uneasy conscience.

This is a very flagrant example of the use of religion as a support of, rather than a judgment upon, the pride and self-will of men. We may wonder how the Christian religion can become the vehicle of Racism, considering its universalistic nature; and how it can salve the conscience, considering that in its true nature it mediates a divine judgment which is "sharper than two-edged sword." But that is one of the mysteries of evil in history—how means of grace can be corrupted to become means of sin.

THE WORLD COUNCIL OF CHURCHES has long tried to bring influence to bear upon the South African church, but to no avail. Perhaps this is a case in which the World Council must find ways for unequivocally condemning the anti-Christian conduct of a Christian church.

Meanwhile the tragic situation reminds all of us that religion is no guarantor of virtue. It is virtuous to pray in contrition and thanksgiving to God. But when praying it is also possible to turn prayer into a vehicle of pride and, with the Pharisee, thank God "that I am not as other men."

AN OLD CHURCH IS REBORN

By NAOMI A. MILLER

Cincinnati's old First Church had dwindled and decayed until an aggressive new program restored it to activity

A VISITOR TO CINCINNATI in the early 1920's was thrilled when he attended First Lutheran Church. It was a church any Lutheran could be proud to call his own.

Situated in the "Basin" area, it was in the heart of a prosperous neighborhood. Its impressive red stone front faced Washington Park, where well-dressed matrons walked their children on pleasant afternoons. Just across the park stood Cincinnati's great Music Hall, a well-known center of culture.

On the streets around it, well-kept houses were obvious indications of the industry and respectability of their owners. On near-by Vine Street fine shops supplied the needs of a solid middle-class clientele.

The church was a vital part of the community. A large corps of paid volunteer workers kept a seven-day-a-week program in action. All sorts of activities for all age groups were provided.

The Sunday school boasted attendances of 1,200. Every conceivable place was crowded with classes. Services of worship were inspiring. The polished wood, the cushioned pews, the magnificent organ—all gave testimony to the devotion and interest of members who gave God a place in their lives. Worshipers filled the spacious nave and sometimes had to be turned away for want of space.

Mrs. Clarence E. Miller is the wife of the pastor of First Church, Cincinnati.

BUT THIS WAS in the Twenties. By 195(the entire scene had changed. The trenc toward the suburbs on the hills had com pletely changed the neighborhood.

The well-kept homes had deteriorate to apartments, rooming houses and finally to slums. Instead of being occupied b interested owners, they were owned b landlords who had little interest in any thing but the income. They were oc cupied by three kinds of tenants: those who rent by the week and are seeking something better, those who have los concern for how they live, and those fo whom even this is an improvement Poorly kept and crowded, they represen the poorest in housing. The neighborhoo has one of the worst delinquency an crime rates in the country.

No longer do fashionably dresse women promenade in the park—it is loafing place for alcoholics, a hangou for dope peddlers. The shops of Vin Street have given way to cheap stores an countless taprooms which thrive on th weaknesses of the people.

NOR HAD THE CHURCH survived an better than the neighborhood. As peopl moved to the suburbs they found the tri downtown on Sunday too difficult; week day activities were impossible. And s they affiliated with churches in their ow neighborhood. Since the Lutheran churc attempted to maintain its prestige in th center of the city instead of organizin missions in the suburbs, most of ther

CHURCH AUDITORIUM GOT A NEW LOOK
The congregation—a new spirit

were lost to Lutheranism. (It is an ironic joke among the pastors in the city that half the Protestants in Cincinnati had at least one parent who was a Lutheran.)

As membership dwindled, the affairs of the congregation grew steadily worse. Dissatisfaction of the members showed itself in quarrels and unpleasantness. Whole groups withdrew at times.

Without the necessary interest and support, the building fell into disrepair. One corner of the building sank almost two feet and the back wall developed a bad bulge and crack. City engineers declared it unsafe in 1942, but since no court action condemned it, the congregation continued to use it. Attendances dwindled to 35 on Sunday—the Sunday school could not count even so many.

The remnant of congregation considered selling and relocating, but the building was in such bad condition that it would bring little and there was no location which suited even a majority. In 1949 they finally agreed to a plan.

THE BOARD OF American Missions along with the Synod of Ohio suggested re-establishing the congregation to serve the neighborhood. The problem of the downtown church had become a serious one. This seemed like a good place to pioneer. "If this church can be saved, any church can" was the approach.

Into this situation the Board of American Missions in January 1950 sent Pastor Clarence E. Miller to see what was needed and what could be done. Pastor Miller had previously served a mission congregation of the Central Pennsylvania Synod at Downingtown from 1939-43 and a large congregation of the Pennsylvania Ministerium, Holy Trinity of Lebanon, from 1943-50.

A few weeks later Miss Kay Moldenke, a graduate of Hartwick College, was sent to aid in surveying the field. She found the people of the neighborhood so likable and their problems so great that she agreed to remain as parish worker, her support being assumed by the Women's Missionary Society.

THE CONGREGATION to which these workers came numbered about 160, half of whom were over 55 years of age (30 were shut-ins). Under such discouraging and seemingly futile conditions, there was little leadership available among the membership and not much hope for any in the community.

Most pressing problem was the build-

ing. Unless it could be made safe, nothing could be undertaken. Consultation with engineers and contractors who had worked on similar projects in the neighborhood revealed that it could be made usable. Preliminary estimates placed the cost at $45,000.

The survey of the neighborhood revealed 20,000 people living within easy walking distance of the church. There was a strong Roman Catholic constituency. But there were 6,000 unchurched adults and 4,000 children who were not attending any Sunday school.

Of this number only three or four families had any Lutheran background. Most of the people were from the mountains of Kentucky and Tennessee. Their only contact with church had been one of the sects. Could the Lutheran church with its formal liturgy and emphasis on instruction possibly appeal to these people? Whether enough of them can be brought to understand and accept its sound doctrines and practices remains to be seen.

THE CONGREGATION was given the "green light" to start building repairs. They drew upon their reserve fund of $9,000 and undertook to raise $5,000. That this initial attempt amounted to $7,000 showed there was interest in the project. With the promise of help from the Ohio Synod and from the Board of American Missions when it was needed, work began.

The slow process of underpinning the foundations of the sunken corner was first. To do this, it was necessary to go down 35 feet to find solid ground to support the foundations. This difficult and dangerous work took about six months.

FROM NOVEMBER 1950 the congregation could not use the main floor. For a while services were held in the balcony. A volunteer corps of men from the congregation worked several nights a week and all day Saturday for weeks to paint and lay flooring in the basement. By Easter of last year they could use the basement rooms for Sunday school and church services. This was a help, but far from desirable. The room used for worship has about 15 iron columns, which support the main floor, spaced irregularly. There is no place where a worshiper can sit and see the whole platform.

Meanwhile the congregation has been making a noble comeback. Attendances average over 100 at the morning service. New members have been attracted. Visitors in the city frequently are present and many of them return on subsequent visits despite building conditions.

Most encouraging has been the acceptance of the church by the community. Kay, as she is known to all, has made a ceaseless round of calls on possible prospects. At first the results were discouraging. Time after time people promised to come but never did. Only a handful of children came to Sunday school—and those only when Kay or one of her helpers called for them.

A VACATION BIBLE SCHOOL in 1950 made little contribution. One of several elements which seemed to destroy morale was the fact that Bible study seemed to interest and embolden the rat population of the building. They developed an annoying habit of running across the table while the children were doing handwork.

In a newly painted and cleaned basement last summer the school fared much better. Sixty children enrolled. Since that time the Sunday school has grown. Not only are the children coming, but also the parents.

Evening services have been started too —very informal ones with lots of Gospel-

NEIGHBORHOOD CHILDREN ARE COMING TO SUNDAY SCHOOL
Their home background is sometimes poor

hymn singing, Bible study and personal prayers. They do not draw large crowds, but they are bringing new people into contact with God and His church.

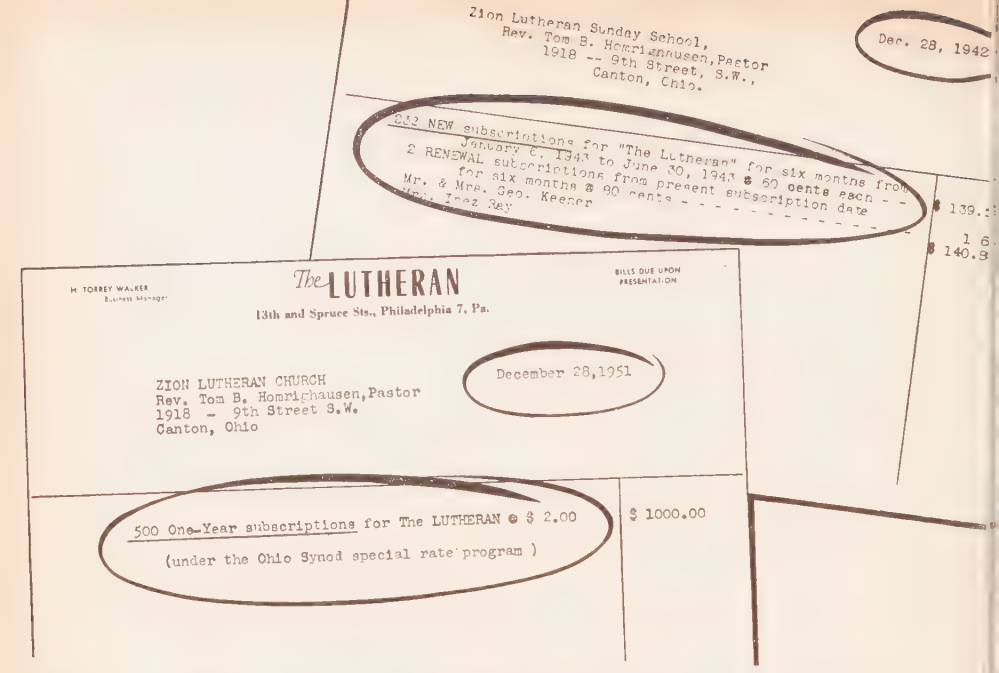
FOR SOME the leap from the old life to one of Christian service is too great to make at one time. One man who has never been inside the church door has nevertheless been changed by its ministry. He has been sober for over five months now—an all-time record for him—as a result of the pastor's visits.

No one would suspect that Sunday school was making any change in the life of the little Jones children. Restless and inattentive, they seemed able to absorb little of the teaching. Their home background was poor—the dirt and untidiness of their one-room abode was only a physical expression of the moral life in which they moved. But the interest which the church has shown, especially in their children, has given this family a degree of self-respect they needed. They have found better quarters and are keeping them better. They have had a taste of decency and self-respect and they like the sample.

THE CONGREGATION rededicated its renovated sanctuary on Feb. 24, the dawn of a new day for old First Church. It marked only the first rays of dawn, however, for much more remains to be done.

One of the greatest obstacles to be overcome is the inability of well-fed, well-clothed, well-housed Christians to accept less fortunate persons, not as objects of charity, but as fellow-workers. It is difficult for such people to get over being shocked and scared of sin and vice so that they can understand the sinner. It is as hard to change a church member's social attitude as it is to convert a sinner.

First Church is trying to become a place where God can find people and where people can find God. Although this is a "home" mission, most people would be amazed to find how "foreign" the field is to the message and ministry of the Christian church.


Zion Lutheran Sunday School,
Rev. Tom B. Homrighausen, Pastor
1918 -- 9th Street, S.W.,
Canton, Ohio.

Dec. 28, 1942

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More People Are Reading the Lutheran

Circulation climb to all-time high of 120,000 seen as result of active promotion by 30 synodical committees throughout ULC

FROM EVERY SECTION of the United Lutheran Church, subscription lists had been pouring into the circulation offices of THE LUTHERAN in Philadelphia during the past weeks. As Circulation Manager C. A. Bongarzone tabulated the results, he found that another record was being set. By late spring of 1952 about 120,000 families would be receiving the church's official magazine into their homes each week.

Never before in the long history of THE LUTHERAN and its various predecessors had circulation reached such peaks. The reason for this advance was apparent, for 30 of the synods of the ULC had committees hard at work promoting the magazine. In these 30 synods, 60 per cent of the congregations had taken advantage of the "synodical plan" which permitted a $2 subscription rate provided a minimum of 10 families subscribed from a congregation.

Last year a small increase in the subscription price of THE LUTHERAN was made necessary by mounting costs and an increased deficit. Individual subscriptions were raised to $3.50 per year, while "synodical plan" subscribers paid $2. Despite this increase, the 1952 subscription total would be about 14,000 higher than the record set in 1951.

NEARLY EVERY SYNODICAL committee found that it had something to shout about in achieving this year's record.

Dr. Henry C. Roehner, of Uniontown, Ohio, reported that while the Ohio Synod was not the largest in the ULCA it led all the rest in the total number of subscribers. Almost 15,000 Ohio families would be receiving THE LUTHERAN this year. In addition, Ohio had the greatest number of congregations reporting 100 per cent subscription lists, with every family receiving the magazine.

In the Ministerium of Pennsylvania, the Rev. Robert L. Koehler, Jr., of Harrisburg, reported his synod as holding second place with almost 14,000 subscribers.

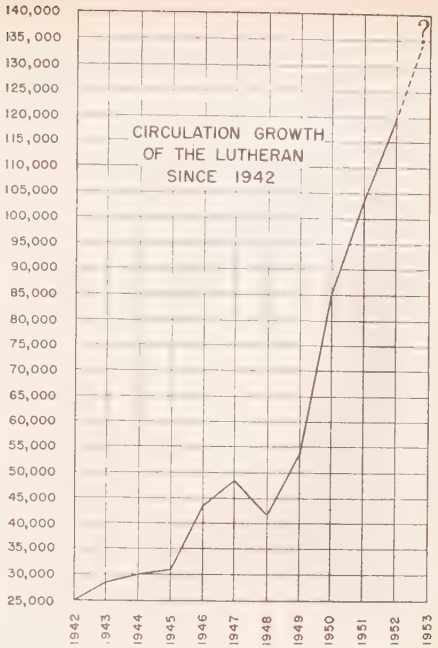
From Ferndale, Pennsylvania, the Rev. Paul Sheffer chimed in with the observation that the Central Pennsylvania Synod had increased its subscriptions by nearly 56 per cent to make them third in the ULC.

IN THE FAR WEST the Pacific Synod had not only been busy preparing for the ULC's Seattle Convention, but had also been engaged in securing more LUTHERAN subscribers. The Rev. Ernest N. Haugse's Pacific Synod committee had been able to achieve 152 per cent of the goal they had set—one quarter of the synod's communing membership.

Down south, the Rev. John McCullough of Aiken and his South Carolina Synod committee were proudly pointing to the fact that for the second year in succession, their synod was the only one to secure participation from every congregation.

In the Northwest Synod, the Rev. George B. McCreary reported that while they were sure to achieve 100 per cent participation before long, at present 83 per cent of their congregations had responded, putting them in second place.

The five largest gains over 1951 were reported by the Wartburg, Iowa, Kansas, Nebraska and Michigan synods with advances ranging from 140 per cent to 66.6 per cent.



CONGREGATION WITH THE largest number of individual subscribers is Redeemer, Wisconsin, with 774. Next comes St. Paul's, Allentown, Pennsylvania, with 705. In the 600 bracket are Augsburg, Toledo, Ohio; Trinity, Ashland, Ohio; and Salem, Minneapolis. In all, 35 congregations have more than 300 subscribers for THE LUTHERAN.

Some congregations have had each family subscribe for long periods. One of those which has had such 100 per cent participation for the longest time is Zion Church, Canton, Ohio (*see cut on opposite page*). "At Zion," says Pastor Tom B. Homrighausen, "we sincerely believe that knowledge is power. Therefore we do our utmost to keep our members informed. In our opinion, the one printed medium that has helped us become a congregation of doing Christians is THE LUTHERAN."

To meet demands made by such increased circulation, new equipment was being installed by the Board of Publication in its Philadelphia printing plant. Soon the pages of The Lutheran will be printed on a Miehle rotary press which is now being installed. Last year automatic machinery was put into service to gather and staple the magazine pages.

With some synods still to enter the program and with the majority of ULC homes still without The Lutheran, no one on the church-wide promotion team was resting on any laurels. Planning was already under way among synodical committees for the next year. Presentations would be made at synod conventions. There would be a busy summer ahead in order that this year's record might be bettered in 1953.

For centuries men have been trying to measure up to the standard of being their brother's keeper. If first of all we are our brother's brother, it will be much easier to be our brother's keeper.

Chaplain Serves in Frozen North

By KNUTE LEE

In Greenland's icy mountains, above Arctic Circle, Lutheran pastor ministers to workmen on military construction project

My job is to serve as Lutheran chaplain to a large group of civilian workmen who are building a military base far above the Arctic Circle in the frozen north. American builders in overseas construction work have never had their own chaplains before, so my story will tell you how our Lutheran Church pioneers in bringing its Gospel message to her people, burly and rugged construction men in a desolate and lonely place.

Workmen are here in large numbers. There are three full-time chaplains on the staff, and as close a simulation as possible in worship at home in Minnesota, Colorado or Pennsylvania. My two associates are a Roman Catholic and a Baptist.

Our first chapel was a little Atwell hut at the top of a hill. It had a stove, a pulpit and an altar. It was packed twice on Sundays and moderately filled twice more by workers who faced fierce winds and cruel cold to come together to worship. We are located in better quarters now.

On Sundays Don Clover, the Baptist chaplain, and I each conduct two services. The size of the crowd is determined by the number of workmen on a shift but our "congregation" is growing.

It is encouraging to see men gathering together to worship God and to hear a message from His Word 'way up here. They crowd into the building, some of

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The Rev. Mr. Lee, a member of the Evangelical Lutheran Church, was a fighter pilot during the second world war. After graduating from seminary he served for three years as pastor at Bremerton, Washington, before undertaking his present assignment.

CLERICAL GARB, ARCTIC STYLE
Quonset hut is Pastor Lee's chapel

them dirty, because they had no time to go and clean up. A dozen of them sing in my choir and they're not bad. Two weeks ago they sang "A Mighty Fortress" and made the rafters ring!

When they sit and listen to the sermon I can see a faraway look in the eyes of many. Separated from their families and circled with a treeless landscape, with eternal white hills, the men are thinking of home, their wives and children.

These men, being human, have their problems. The one who's lonesome for his wife—and who isn't?—understands better now the reason for his premium wages. Counseling is a big part of my task. Just look at a few of the problems: Lester claimed that his foreman was hot-headed . . . Gil's wife wrote that she was afraid of Russian bombers . . . Hank's wife wrote that she didn't love him any more . . . Clem wants me to read his wife's letters because he can't concentrate . . . Steve's mother died . . . Bill's wife quit writing . . . Lob's wife started drinking again . . . Ike's baby is sick . . . Oscar doesn't like the food . . . Roy broke his glasses and can't see . . . Wherever men come together their problems are never far behind. Men are here who have tried to run away from trouble, but they have found it to be a tenacious shadow.

CHAPLAINS ARE HERE because the contractors feel the men will be more contented knowing that there is someone to turn to with personal problems and for spiritual help. I believe it has proved to be a sound policy.

When men have come in to see me I have often discerned in their troubled stories what the counselor calls the "presenting request." Some deeper problem is underneath. Even their opportunity of "ventilating" to the chaplain has a therapeutic value.

Still far short of knowing all the answers of the skilled Christian psychotherapist, I endeavor to lead the man to the place where he will speak about his relationship with God. I do my best to convince him that although many people in this world have the cart before the horse, we must first become right with God before we can be right with ourselves and our fellowmen.

When a man asks my help it would be tragic were I to miss the chance of getting him started back to faith in God, to Bible reading and church attendance. So usually, since a great numer of the problems must be handled in one interview, I try to persuade the troubled workman to be in church the following Sunday, knowing that then I will have a continuing

contact with him and he will have a continuing contact with God. That the system is sound has been amply proven by results. Many of the men are attending church again for the first time in years. They like it and they are happy!

I HAVE A UNIQUE opportunity to compare Catholics with Protestants, Lutherans with Reformed groups. Without scientific analysis I am convinced that Catholics are more faithful in attendance than we Protestants are.

Our standard rejoinder has always been that "*we* go voluntarily," but I can't dismiss it as simply as that. Our comparative record troubles me. Among the Protestants our Lutherans seem strongest to me, but it's just possible that I might be prejudiced. Then too, Lutherans should be more in evidence, since I believe they outnumber all other Protestants here. But certainly I have met far too many of our Lutheran men who are indifferent to the Gospel.

Where the pastor of the home congregation keeps in touch with the man, he tends to be active and faithful in church activities. The shoots of healthy Christian manhood once nurtured in the rich soil of the parish garden, have shown themselves to be oak-solid here in this wilderness. On the other hand, the spiritually bankrupt man is no better here than he was at home in the shadow of the church.

Sometimes the men drop by for a visit when nothing at all is wrong. That's really a tonic for a chaplain with a head reeling with tales of woe! One staunch friend volunteered, "You know, I'm amazed at what you are doing. I pitied you when I heard you were coming up to be a chaplain to these roughnecks. I figured it would be hopeless to work with a crew like that. But church attendance is growing, and even some of the fellows who never go seem to like the idea of having you around."

THE FEELING isn't quite unanimous. An occasional uncouth character shows his real attitude, but it's good for a chaplain to think of that man too, and of possible ways to help him. It reminds him that "God gives the increase."

Take the example of Mike Packer. In the chow hall he dishes out food onto our trays. He found out that I was a chaplain.

You never can be quite sure what goes on in the mind of the other fellow. Only God knows. But I knew that Mike was antagonistic every time I came along. Maybe there had been some quarrel with a minister, maybe any one of a thousand things. But I knew that there was some hidden resentment every time I went through the line.

It's not too inspiring a job to shovel spuds onto thousands of trays, day in and week out. So to "perk them up" I make it a habit of chatting with the mess hall crews when I come along. To begin with, all I ventured to say to Mike was "Thank you" as he dumped his load on my tray. Weeks later it gradually expanded into conversation. It took a long time but he finally melted. At length we reached the point where we were joking in a friendly way.

One day Mike told me he was coming to church the following Sunday. But he didn't. To myself I said, "I thought so. He was just giving me a line." But the next day we got back to the subject again and he made an explanation, adding that he would be there *for sure* the next time.

He *was* there. I've won another friend. Maybe time will prove that up in the frozen reaches of Greenland's icy mountains Christ has won back another straggler into His fold.

Chapel is Built at Dachau Camp

By MARTIN O. DIETRICH

Grim scene of Nazi war crimes now houses thousands of refugees for whom a church has been erected by Lutheran World Federation

"When the Lord builds a church, the devil is sure to erect a chapel right next to it" says a proverb often quoted in Europe.

The situation is exactly the reverse in Dachau Camp, 10 miles north of Munich. There one of 25 Lutheran World Federation chapels has been built to minister to refugees, still homeless, who live in the camp. It stands only a few hundred yards from an ominous red brick building topped by a huge square chimney. This was the crematory—a true "devil's chapel"—and the smokestack that boded evil came before the little wooden tower atop the roof of our modest church.

Dachau was once the scene of some of the most notorious war crimes, a place of ill-fame and bad repute. From 1933 to 1945 approximately a quarter million people of many nationalities and races were funneled through the barracks and darkness, the fears and tortures of this little village. They were at the mercy of a handful of men whose clever minds had been perverted and whose hearts were obedient to evil.

Now there's a semblance of quiet and peace in the camp area, which is "home" to several thousand war refugees from lands east of Germany. They are for the most part ethnic Germans and do not qualify as displaced persons for resettlement abroad under present conditions.

The fifth Sunday in Lent was a day of joy at the camp, for at the end of barracks row a chapel was being dedicated. Lutherans of America and the Lutheran Church of Bavaria had made its erection possible.

The U.S. representative, who had been asked to preach the festival sermon, told those who now live in this previous realm of the devil that "there is one who is not happy today in this hour of dedication." Certainly the congregation with its many attentive members was happy, certainly the church of Bavaria with its hundreds of thousands of refugees in far-flung areas was happy, and certainly the helpers in America who had aided with gifts and prayers had reason to be joyful.

The chapel was dedicated formally by Dr. O. Daumiller, one of the four area superintendents of the Bavarian church. This was his last dedication service before going into retirement.

Attending the service was a Protestant pastor who had been a prisoner at this camp immediately after the war, when all who were suspected of having been accomplices of the National Socialists' regime were interned there. It was two years before he was declared innocent and finally released.

He told about 18 men with the name of "Sauer" who were held there, simply because someone with that name had been suspected of a crime against humanity.

The Rev. Dr. Dietrich is European representative of the U.S. National Committee of the Lutheran World Federation.

He spoke about 300 others who had been kept locked up even after they were proven innocent, simply because no official order was given to release them.

But he also mentioned the names of two American clergymen: Scherzer and Schaffnit. They had interceded boldly in behalf of the correction of many injustices that were being committed.

EVENTS BEGAN with a farewell service in the room which formerly had served as worship center. It was shared equally by Protestants and Roman Catholics. At the altar, three little mass bells lay to the side at the foot of the steps. Along the right wall was a special altar dedicated to Mary. Here the Protestant pastor spoke a word of farewell in behalf of his people. The Roman Catholic priest spoke at the dedication service, saying that the things which unite us are greater than those which separate us, for that which unites us, above all, is Christ.

The priest had been a prisoner in the concentration camp from 1942 to 1945 and pointed out the significance of the various buildings. "The horrible SS had its headquarters over there; to the left was the room of tortures. On the walls of the building in which we have been worshiping were hooks and screws to hold people who were being tortured. And yet," he said, "it was wrong to call this is a place without God, as was often done. I have spent some of the most blessed days of my life here, and certainly God was in our midst. His blessing was upon our worship service, when two or three score clergymen of all denominations would unite in prayer."

AND YET, AS I WALKED about the camp, I felt it must have been a place without God, unless He here again had "descended into Hell." I could not help thinking of the fears and tears, the pleas for mercy raised in a dozen different tongues. There was the gallows and here the flogging bench, there the place of execution by pistol shot and here the gas chambers.

As I looked into the room where one of the huge ovens had been erected, I saw a young American corporal standing nonchalantly with hands in pockets and whistling cheerfully as though nothing had ever happened here. Next to him, against the wall, stood the heavy rakes and pokers intended to kindle the flames and withdraw human ashes.

PRECEDED BY A BRASS BAND from Munich, the procession moved from the torture-room which had been the previous center of worship to the new chapel. A score of pastors and hundreds of church members moved quietly and gladly down the broad main road of the camp. The tiny bell ringing in the small wooden tower was originally used in the tower of a church in Silesia, but because of the government's need of metal had been taken from there during the war. It had never been melted, but waited in Hamburg with dozens of other bells until it was again used.

After the dedication service outside the still-locked doors, worship continued in the chapel itself. Every inch of standing and seating space was taken. A grateful congregation joined in singing "Now thank we all our God."

We shall not soon forget this dedication on Laetare Sunday of 1952. Dr. Daumiller spoke of the "season of suffering and also of this place of suffering." He indicated that in some respects Dachau was almost as well known throughout the world as Golgotha. But now, in Christ's name, a chapel had been dedicated to Him who alone is able to conquer death and the devil.

They See With Their Hearts

By ESTHER FRESHMAN

Class in creative writing at the Braille Institute is composed of people who possess remarkable vision despite a great handicap

EVERY MONDAY I TEACH a class of creative writers. Certainly there is nothing startling in this. There are almost as many aspiring authors in the world as there are people, and classes for them are quite ordinary. This class meets in a large chapel room of a church. The room is almost always filled.

For the most part, the group consists of older men and women, alert, extremely interested in the subject. At first glance there is nothing unusual about them. They are professional looking, intelligent people. One or two dogs in the room generally sleep peacefully through the poems, the stories, or the articles that are being read.

An assistant is busy going about the room handing out manuscripts. She extends a folded paper to a gentleman in the front row. The man smiles and reaches out for his manuscript, but his hand goes far beyond the proffered paper. The writer of that story never saw his creation. He is blind—everyone of the 70 members of his creative writing class is blind. Many have had fine writings published, but none has ever had the author's deep thrill of seeing his name in print.

THIS CLASS, WHICH I have instructed for the past four years, is under direction of the Braille Institute of America. It's part of a recreational program the Institute conducts for 200 blind adults. They come each Monday to the First Congregational Church of Los Angeles. Volunteer drivers, guides, workers, instructors, make up a unit of about 100 people assisting in this work. From ten in the morning until three in the afternoon, there is an enthusiastic, happy group, piloted by guides, by a few seeing-eye dogs, by white canes. The classrooms of the church are given over to their varied activities.

The craft groups are busy with rug weaving, with leather articles of all kinds. A non-denominational Bible class is under the leadership of a minister of the church. Always there is a class learning the "language of the fingers"—Braille. In the gymnasium one of California's most famous square dance callers is in the midst of a joyful group. In one room there is a charm class. In another, a large section is enjoying a book review. There is a vigorous discussion class dealing with current events.

WHEN THE CHIMES RING out for luncheon there is a surge toward the main hall where tables are set up and the aroma of coffee beckons the tapping canes and the friendly voices. After luncheon the classes resume—cooking, reading, dramatics, Spanish, my own authors.

A number of writers of the authors' class are already beginning to enjoy success. One man has sold children's stories and verses to a national publication. Another, blind since birth, but a college graduate, has sold to a magazine internationally famous, and has since had this article reprinted in a well-known woman's magazine. One verse writer sent his effort

BLIND AUTHORS LEARN TO TYPE
Their fingers are dexterous

to the *Saturday Evening Post*—and received a check from that publication so coveted by authors.

One of the members of the class wrote a stirring prose paragraph on "Courage." She knew intimately of what she was speaking. It does take an immense amount of courage to go forth, using as eyes, in a metropolis famous for its great amount of traffic, a slender white cane, to board buses, to walk city blocks, to find your way. It takes courage fortified by faith to maintain a bright philosophy of life and to keep an inspiring smile.

ON TUESDAY NIGHTS at the Braille Institute headquarters there are typing classes, which are almost a must for any author. The manuscripts of this class come in beautifully presented, for the most part entirely the work of the individual writer himself. Many members of the class have Braille Writers, and transpose from this finger-tip reading with equal dexterity of touch to the typewriter.

To these authors, radio is a great blessing. Much information is obtained through this source. Another great aid to study and research is the "talking book." These are books, transcribed on records issued to the blind through the Library of Congress.

We have come to the conclusion in our class that there are no blind authors. Authorship has to do with seeing, awareness and understanding. Many of us go through life with all our faculties, yet permit much to go by unnoticed. Then comes some wonderful light that increases our vision, and we say, "One thing I know, that, whereas I was blind, now I see."

WHEN THE BRAILLE INSTITUTE group

first started writing, most of the work produced seemed to be from memory. This was interesting, but we did not want all the writing to be of the past. We were to be a creative group, concerned with today—and the tomorrows.

One of the first assignments was: "Walk around the block and report what you see." I shall never forget the expression on the faces of the group before me as I gave this order. Finally, one of the fine writers in the group started to speak, tactfully and gently: "I wonder—" she stammered, flushed. "I wonder if you have forgotten—our handicap?"

I hadn't forgotten. The assignment stood. The papers were fascinating. The class discovered their noses, all the fragrances good and bad, savory and pungent, with which they were living. They discovered sounds, threatening, terrifying, protective, beautiful sounds. They felt the joy of the warmth of the sun on discouraged backs, the gentleness of a breeze, and the bracing strength of a brisk wind. They heard smiles in voices, and the aches and the balm that words can carry. And they found the hearts of others that never could be seen with eyes at all, but only with the sympathy and understanding of their own hearts.

We've had exercises in color, too—the warm browns, the fall browns, the faded browns, the rich browns. One person in the group who was working with the color green wrote that it always made her think about the Twenty-third Psalm.

THROUGH THE EYES of these students readers will have a new vision. There is great talent here. Though production is limited because the writers are slowed somewhat by their visual handicap, the finished product is very revealing.

Beginning stages are necessarily dedicated to the tools of writing. Members of the class are serving an apprenticeship, but the promise is tremendous. From self-enrichment, through rediscovery, through tuning-in to the great Author, and in sharing with the reader the impressions that the author finds and brings forth, there are endless vistas for such a group.

I have noticed more and more that these writers are coming in their creativeness to accept their blindness not as a handicap, but as an adventure and as a tremendous challenge. One student, a fine engineer, told me recently that since his adjustment to this period of blindness, he was just beginning to do the things he had always wanted to do. Heretofore he had been entirely preoccupied with earning a living. Much of the depth and savoriness of life had escaped him. Now he was beginning to find many facets of living. In exploring them he was reaping fine enjoyment.

THE PURPOSE OF OUR CLASS is not to train handicapped writers, but rather to establish authors, who, because of a unique experience, may be able to add a peculiarly excellent quality to their writing. In other words, blindness is to be accepted not as a minus quality, but rather as an added source of the awareness that is invaluable to a creative person. This is a wonderful class, one that accomplishes more each day.

This group is not willing to accept the exclamation: "Isn't it wonderful—these writers see all this in spite of their blindness!" Rather, because the author in this group is a citizen of a strangely grey world, he is inspired to create his images with a bolder stroke, with deeper, more brilliant colors, with added sympathy and understanding. Experience is everything to the writer, and here is a unique experience.

FIVE MAKE A FAMILY

SPRINGTIME JOURNEY

"HERE THEY COME!" squealed Susie, her ringlets bobbing in the sunlight.

"Darling! Watch those curtains," I begged. "I washed them just last week!"

"They're stopping!" she reported, transferring her death grip from the curtains to the radiator. "I see Mrs. Larsen and a young lady and an old lady and a somebody I don't know who it is."

"Now, I know," I laughed, as I dropped a swift kiss on her soft cheek.

Pete's feet pounded up the stairs. "They're here, Mommy! Hey, Mom! There's a whole car full of teaching ladies outside."

"Soon as you give me a hug I'm on my way," I assured him.

"Look out, Pete," cried Karen, appearing in the doorway. "You're knocking her hat sideways!"

"Then you'd better give me a double hug, before I take a last look in the mirror."

"I want a double hug, too," insisted Pete.

"You've had yours. Now scoot! Get your jackets and let's get out of here before the ladies drive off and leave me. Now, remember, you're to stay at Mrs. Matthews' until daddy picks you up this afternoon. No running back and forth. Right?"

"Right!" they chorused. This was evidently going to be one of their better days.

"See if you can get to Jackie's before the car passes the house. Hurry!"

THEY RACED OFF. I straightened my hat, took a last look at the stove so I wouldn't torture myself wondering whether I had turned off the light under the tea kettle, picked up my topper and followed at a more sedate pace.

Mrs. Huberman was sitting with Mabel Larsen so I climbed in back with Carol Schmidt and Mrs. Matteo.

"Where are the human torpedoes going?" asked Mabel, sliding into gear.

"Trying to get to Joyce Matthews' before we do. I want to see them safely in her charge before we leave. Do you mind sort of drifting till I check?"

WE "DRIFTED" ALMOST to a stop at the Matthews' white picket fence. Joyce waved to us from the porch. She looked like the old woman in the shoe with my three and her own two.

"She'll have her hands full," observed Mrs. Huberman, voicing my own thought.

"And probably love it," added Mabel.

"I wouldn't do it often," I explained. "But you surely talked me into this trip."

"I surely did and so far I'm glad of it. If the program isn't good after the way the pastor and I have all but knocked people over the head to make them come, I shall certainly let someone have a large slice of my honest opinion! But joking aside, the Teachers' Institute was wonderful last year. I got a lot out of it and I thought it was dreadful that no one else from our church was there."

"We have a good crowd this year, all right," commented Mrs. Huberman. "There are six going in the pastor's car, I believe."

"Well, it's a gorgeous day to go any-

where," said Mrs. Matteo. "My mother's looking after Donna for me and it's so much easier when they can take a walk in the afternoon."

Carol laughed. "If it hadn't been such a gorgeous day I don't believe I'd be here. I have term papers a mile high to work on, but since I'd told Mrs. Larsen I'd help in vacation school before I start my summer job, I thought I'd better come along and find out what I could."

THE TALK WHIRLED ON. Carol's summer job, the soloist who sang for the first time last Sunday, the reception for new members to be held after the Ascension Day service, how to make people feel at home without being officious, the new crop of chicken pox that was making inroads on the primary department of the Sunday school and Children of the Church, and a dozen other topics had a thorough overhauling before we had to begin looking for the name of the street where the church is located.

"There's the church," exclaimed Mrs. Huberman triumphantly. "I remember the missionary convention was in this church about four years ago."

"I can't see the name of the church but it certainly says 'Lutheran,' " Mrs. Matteo agreed.

"The pastor led me to think it was farther than this," smiled Mabel, "but I probably misunderstood. This is grand. A parking place just made to order. Leave anything in the car you don't need. I'm going to lock up."

"Funny there doesn't seem to be more activity," Mrs. Huberman said.

"This is the place," Carol called. "St. Mark's Evangelical Lutheran Church."

"St. Mark's?" Mabel paused, key in hand. "Don't we want St. Luke's?"

"That's right!' Kathy Matteo nodded, the flowers on her hat dancing in the breeze. "I remember the name on the flyer Pastor Ittel gave me.'

"All right, girls!" Mabel started opening the doors she had just locked. "Hop aboard and we'll sail on."

With much giggling about our foolishness and rearrangement of topcoats, handbags, notebooks and sundries, we settled ourselves in the car again. This time we found the right church without any doubt. Cars were maneuvering at the curb, people coming from all directions.

INSIDE THERE WAS ALL the familiar bustle of a church meeting. Friendly greetings, only slightly subdued by the proximity of the place of worship, were flying back and forth. A charming but busy hostess was trying to explain to a confused gentleman that he would be given full directions about later discussion groups at the close of the first period. A timid young woman was trying to find her pastor to ask him whether to register or not. A man who seemed to know the score was assuring the representative of the Parish and Church School Board that it was perfectly all right to leave the station wagon where he had parked it.

Mabel spoke to the hostess then shepherded us to a table where we could register and get dinner reservations. An agitated lady was flying around asking what happened to the extra programs.

"I'm glad she knows the ropes," whispered Carol. "I'm a stranger in these here parts, myself."

At last we were seated in the fast-filling nave. The organ was playing softly and we bowed in prayer. As I leaned back in the pew again, I looked around. I hoped the program would teach me something about teaching. But even if it didn't, there was something wonderful in seeing this many people interested in what Pastor Ittel calls "the teaching ministry."

Love in the Ladies' Aid

Christians, who sometimes quarrel and bear grudges, have a special reason to be kind and affectionate to one another

THE GOSPEL RECORDS are the account of Jesus' teachings, his life and death and resurrection. The epistles are the account of the faith of the believers in this divine life, and in the divine teachings. In the matter of our loving our neighbor, the emphasis in the gospels is somewhat different from the emphasis in the epistles. The difference is not, of course, basic, but really a difference in approach.

We talked last week of Jesus' teaching that loving our neighbor was really the fulfillment of the whole law and the prophets. But when Paul and Peter are writing to the new Christians, they say very little of that fact. That, of course, is natural; because very many of the new Christians knew practically nothing about the law and the prophets. They weren't of the Jewish faith. They had been brought up in different religions, and the old Jewish law meant little to them.

THERE IS ANOTHER difference. When the apostles wrote about love, they seem to have divided people into two classes. There were the Christians, the members of the fellowship of the faith. And then there was everyone else. While Jesus' teachings about loving our neighbor applied to everyone, that love would express itself differently to different people.

For instance, when Paul writes to the Christians at Colossae, he tells them: ". . . above everything else, be truly loving, for love is the golden chain of all the virtues. Let the harmony of God reign in your hearts, remembering that *as members of the same body*, you are called to live in harmony . . ." (*Phillips translation; italics mine*).

In other words, it would be ridiculous for the hand to have a constant fight with the foot; or the stomach to carry a grudge against the eye. Christians are like that—they are parts of one body, the church. And for Christians to have an unforgiving attitude toward each other is simply out of the question.

Peter expresses the idea in his first letter: ". . . See that you do love each other, fervently and from the heart. For you are sons of God now; the live, permanent word of the living God has given you his own indestructible heredity." Or as the King James version has it: ". . . see that ye love one another with a pure heart fervently; Being born again, not of corruptible seed, but of incorruptible . . ."

When you have become a Christian you have, in a sense, a new heredity. The kind of person you are by nature finds it quite impossible to have this "fervent" love toward other people. But you are born again, you are sons of God; and from this Father you "inherit" the capacity to love each other.

JOHN SAYS YOU CAN USE this attitude of yours as a test as to whether or not you really are "born again," or "living in light" as he puts it. "Anyone who claims to be 'in the light' and hates his brother is, in fact, still in darkness."

Let love be genuine; hate what is evil, hold fast to what is good. Love one another with brotherly affection. Outdo one another in showing honor. Never flag in zeal, be aglow with the Spirit, serve the Lord . . .

Live in harmony with one another; do not be haughty, but associate with the lowly; never be conceited. Repay no one evil for evil, but take thought for what is noble in the sight of all. If possible, so far as it depends upon you, live peaceably with all. Beloved, never avenge yourselves, but leave it to the wrath of God; for it is written, "Vengeance is mine, I will repay, says the Lord." ROMANS 12:9-21

Put on then, as God's chosen ones, holy and beloved, compassion, kindness, lowliness, meekness, and patience, forbearing one another, and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you must also forgive. And above all these, put on love, which binds everything together in perfect harmony. And let the peace of Christ rule in your hearts, to which indeed you were called in the one body. And be thankful.

COLOSSIANS 3:12-15

Read also 1 PETER 1:22, 23 . . . 1 JOHN 1:9 . . . PHILIPPIANS 4:2.

Paul, in writing to the Christians at Rome, puts it in the class of breaking with evil, which is, of course, a different way of saying what John and Peter said. Hating our neighbor is one of the manifestations of evil. It is one of the ways that the devil is trying to get the best of us. It is one of his techniques for disrupting the work of the Holy Spirit in us.

But, according to Paul, we don't have to sit back and take it. We don't have to let ourselves be enslaved by jealousy and resentments. He says: "Don't allow yourself to be overpowered by evil. Take the offensive—overpower evil by good!" (*Romans 12:21; Phillips translation*)

IT SEEMS UNNECESSARY to elaborate on the point for our generation. When Paul wrote to the Christians at Philippi, he said: "Euodias and Synteche, I beg you by name to make up your differences as Christians should:" It might be rather an interesting project for us, after reading Paul's letters very thoroughly, to sit down and try to write a letter that Paul might have written to the Church at Bristol, or at Philadelphia, or at Denver, or at Elm Grove, or at San Francisco.

Better still, it would be more interesting to try to figure out what letter he might write to you, personally. Would he say, "Now, look, Herman, you're carrying a grudge against Elmer because he tricked you in a business deal. But you're both Christians, a part of the body of the church, and that's no way to go about solving the matter. Go and talk it over with Elmer. Both of you talk it over with your pastor. Certainly there must be some way of reaching a *Christian* solution to your problem. Yes, I know it's an ugly one—but that's precisely where your Christian faith has to speak most clearly—on the unpleasant problems. And never forget to pray about it!"

Or might he write, "Marie, I am ashamed of you. Acting as if you're doing all the work in the Ladies' Aid. Give somebody else some credit, too. And please, in the name of Christ, make every effort to get along better with Julia, even though she has a quarrelsome disposition. Take the initiative—overcome her spitefulness with your Christian love. And never forget to pray about it!"

Perhaps some day, in Philadelphia or in Elm Grove or in San Francisco, the run-of-the-mill citizens will be compelled to say: "Look at those Christians, how they love each other."

Personal Problem Clinic

Divine pardon

QUESTION: Years ago I gave birth to a child out of wedlock. My folks adopted the baby. Later I went back to church by renewal of faith. I feel in my heart that my sin has been forgiven. I attend church regularly and take communion. If it had not been for my faith in God I don't know how I could have gone on. Am I wrong in assuming that God has forgiven me?

I married later and had two children. Then two years ago God called one of them home. Perhaps that was his way of making me pay for my sin. My husband knows all about this. He tells me we all make mistakes, and he holds no resentment against me. I shall be thankful for your answer.

REPLY: When we repent of our sins and in faith ask God to forgive them, he forgives. That is the teaching of the New Testament. It is summed up in the absolution (in the Order for Public Confession) thus: "I declare unto you who do truly repent and believe in him the entire forgiveness of all your sins." Read 1 John 1:9; Luke 15:7; Matthew 10:32; Romans 10:9 and 10; John 8:1-11; and Isaiah 1:18.

The death of one of your children was not God's punishment for a specific past offence. Children die in families where there is no parallel sin, and in others where there has been a similar fault no tragedy has occurred. On the other hand, if God desired to inflict tragic retribution we would all have plenty of guilt to justify it.

Your husband is right. All have sinned but no one needs to continue in Godless ways. God helps us to make a new start and to live worthily before him. The great concern of all of us should be for the present and the future, not for the past.

Answers by mail

QUESTION: Do you ever give answers to problems and questions by mail?

REPLY: Yes. Problem letters are generally answered by mail before they can appear in print, provided the name and address are given. Names and addresses may be given with confidence, for they are never divulged or printed. Some inquiries have had to wait for some time for an answer in THE LUTHERAN because the writers have failed to give names and addresses.

A lady who recently inquired about a solution to an unhappy marriage apparently did not give her correct address. Two letters to her have been returned. If she will supply the correct address she will receive suggestions.

Music appreciation

QUESTION: Neither my husband nor I has had any musical education, but we like music. Is it possible under these conditions to cultivate our children's understanding and enjoyment of good music?

REPLY: While appreciation of fine things is developed most readily in a favorable, sympathetic environment, your handicap need not prevent the awakening of music appreciation on the part of the children. Appreciation may be cultivated even though there is no ability to play an instrument. Real appreciation, however, is not likely to result from mere exposure to music. Some stimulation and guidance are needed.

It is not too late for you to give yourselves some musical education and thus prepare to be of greater help to the youngsters. A number of books in popular vein are now available which will help you to identify the works of the great masters of the past and the present and to acquire some background. Read the biographies of great composers, musicians, and singers. Listen to some of the best selections, both old and new. Music appreciation can become a family project, which may delight and enrich all concerned.

—EARL S. RUDISILL

Skill in Ministry

Pastoral Care. Edited by J. Richard Spann. Abingdon-Cokesbury. 272 pages. $2.50.

This book was written with the thought in mind that "the rich contributions to pastoral care" or "social sciences, psychology and new insights into the ministry of Jesus" might enable the minister to "become a more skillful pastor to his people in the spirit of Jesus."

Nineteen contributors chosen on the basis of outstanding pastoral service have offered from their experience, observation, and study what they have found effective in pastoral care. With such a large number of contributors and such a wide variety of pastoral work, one is impressed with the unanimity among the writers as to the overall pastoral problems, the understanding of human nature, the basic approach to counseling, and the wholesome relationship of Christianity to the present-day conception of emotional growth.

The book is divided into two sections. Part One deals with "The Background of Pastoral Care," which includes well-prepared and helpful presentations on "The History and General Principles of Pastoral Care," "Qualifications and Preparation for the Pastoral Ministry," "The Ethics of Pastoral Work," "Building and Administering a Program of Pastoral Care," and "Pastoral Care Through Christian Education." In Part Two is discussed "The Field of Pastoral Care." This covers the wide range of the minister's relationship with children, youth, college students, young newlyweds, middle-aged, normal church members, and the church's senior members. Many new insights and suggested skills are offered to enrich the pastor's ministry to the particular needs of his parishioners in each group.

Special attention is centered upon the care of those in unusual circumstances and conditions, as the heavily laden, the sick, alcoholics, the mentally ill, and those in institutions. Each contributor, well equipped by training and experience, has written with deep understanding of those who need special pastoral consideration. This section concludes with constructive presentations about the pastor's ministry to church officials, new church members and those without a church, all of whom are sometimes overlooked.

The book will be of particular value to those who have not had an opportunity to share in the recently developed pastoral care or clinical training programs, and will sharpen the skills of those who have.

Columbia, S. C. J. OBERT KEMPSON

Experience-centered Sermons

Questions People Ask. By Robert J. Mccracken. Harper's. 188 pages. $2.50.

This is a book of good, topical, experience-centered sermons by the successor of Dr. Harry E. Fosdick as pastor of Riverside Church in New York City.

The author rightly asserts, "This, of course, is preaching in only one of its aspects. It is not doctrinal, though doctrine is involved. It is not Biblical, though it would be my contention that Biblical insights are implicit and explicit from start to finish. This is life-situation preaching in which the preacher finds the point of departure in a real, contemporary problem. It may be social or personal; it may be theological or ethical or psychological. Whatever it is, his first business is to get at the core of it, and, that done, to seek as cogently and helpfully as he knows how, to work out the solution, with the mind and spirit of Jesus and the Biblical revelation the constant points of reference and direction." Within this framework Dr. McCracken has produced a series of helpful, inspiring, faith-inducing sermons.

They are helpful to pastors who have people who wish to approach Christianity from the periphery rather than the center of revelation. Some titles are: "How Does One Acquire Religious Experience?" "How Does

One Learn to Pray?" "Why Did Jesus Die?" "Why Not Do What Comes Naturally?" "Isn't It Enough to Be Decent?" "How Does One Get On Top of Irritability and Depression?" "With Things as They Are, Why Don't We Rebel?"

A multitude of quotations and illustrative items are skillfully introduced. Sympathetic understanding of the spiritual, intellectual, and emotional needs of people are combined with a forceful application of spiritual truths to make this a worthy addition to our sermonic libraries. GEORGE E. MEETZE

Columbia, S. C.

New Youth Hymnal

At Worship, a Hymnal for Young Churchmen. Harper's. $2.

This hymnal is the work of Roy Burkhart, Richard Weagly, and Hazel Brownson. To its arrangement what might be called the psychology and needs of young people seem to have contributed more than either theology or historic usage. Something of the spirit may be judged from the headings under which hymns are grouped—*God, the Creator:* the Natural World, the Human World; *God and the Self:* Problem, Potentialities; *Resources:* God, Christ, the Bible, Prayer, the Spiritual Presence; *Commitments:* Great Causes, Friends, etc.; *Destiny.* Material for worship—services, scripture readings, prayers, poetry and prose selections—is provided at the end of each of the major sections of the hymnal.

Of the 315 hymns, slightly more than a third (116) are in the *Christian Youth Hymnal,* less than that number of tunes (101). In comparison with the *Parish School Hymnal,* this new manual would seem even less familiar. In fact, the most interesting feature of the hymnal is the newness (in the sense of "not in common usage") of much of its material.

There are many fine selections both new and old from Thomas Curtis Clark, Louis F. Benson, Robert Bridges, Paul Gerhardt, John Oxenham, John Mason Neale. Hymns from a wide variety of national traditions are included.

Musically the editors seem to have had in mind an unusually able group of worshipers. Unfamiliar Welsh melodies and ancient plain songs appear frequently. Bach contributes 11 tunes or arrangements. Minor keys abound. Many tunes seem irregular and difficult for group use. Choir directors, however, and small groups interested in exploring unfamiliar hymn-tune ways, should enjoy the book thoroughly. Its particular features make it a doubtful selection for a Lutheran Sunday school but a stimulating possession for the pastor and choir director.

Gettysburg, Pa. REGINALD W. DEITZ

Mission History in Detail

Ecumenical Foundations. A History of the International Missionary Council and Its Nineteenth Century Background. By William Richey Hogg. Harper's. 468 pages. $5.

This history of the International Missionary Council is a doctoral dissertation made under the direction of Dr. Kenneth Latourette. Not only is history given in much detail, but every statement is documented from the writings of the great leaders in the movement. John R. Mott, J. H. Oldham, and others; and the reports of the International Missionary Councils.

The movement begins before Edinburgh. But its organization dates from that meeting (1910). Advance from that time on was, first, the organization of national councils in the mission fields. Then it goes on to Jerusalem (1928), Madras (Tambaram) 1938, and on to Amsterdam to merge finally with the World Council of Churches. No other movement contributed as much to that Ecumenical Council as did the international missionary movement. Whether, however, it should take to itself the title of *Ecumenical Foundations* is a question. It rather organized and mobilized the forces in Christianity which ultimately must be its foundation.

The book is for students. It goes so much into details. Its thoroughness leaves very little for future students to glean. It is a definitive study of one of the great forward movements in the expansion of Christianity.

Gettysburg, Pa. JOHN ABERLY

OVERSEAS

SWEDEN: Karlstad. April 8.—On Jan. 28 the *Swedish Institute for Missionary Research* at Uppsala held its opening session. Prominent representatives of the church and university were present. Among the foreign guests was Professor Freytag from Hamburg, Germany, who lectured at some study groups which followed.

The president of the university, Dr. Berg, a medical professor, emphasized in a speech the character of missionary research to interest scholars of various kinds—sociologists, ethnologists, theologians and others.

The professor of church history and missions, Dr. Bengt Sundkler, former research secretary of the International Missionary Council at London, will be the director of the institute. A former missionary, Dr. Ake Holmberg, will be executive secretary.

Not only are Lutherans of the Church of Sweden backing the institute, but also Swedes of other confessions who belong to various missionary organizations. The president of the board is a Baptist, Dr. Gunnar Westin, professor of church history, with special knowledge of American church history.

The magazine of the Swedish Missionary Council, a quarterly called *Svensk Missionstidskrift*, has Dr. Sundkler as its editor and will be closely knit to the institute.

A Swedish Society for Missionary Research existed earlier, but its activities were limited to editing a series of scholarly books on missionary problems. The work of the institute will be more extensive. Here are outlines of its future plans:

—The institute will publish books on missionary research, expositions of present missionary problems, a Swedish missionary atlas, articles in newspapers and magazines.

—The institute will help educational organizations with study outlines and handbooks on missions. Ecumenical study conferences will be arranged at various places.

—It will be a center of missionary research and (will) gather collections which will be available to all interested, university students and others. Further the institute hopes to extend its services to individuals and organizations in foreign countries interested in study of what is really happening when Christianity and non-Christian religions in various parts of the world meet.

Sven Lidman is one of the most remarkable Swedish authors. In the beginning of the 20th Century he wrote poems of a hedonistic, non-Christian character. During World War I he was a rather romantic activist, emphasizing the duty of Swedes to live up to the ideals of old Swedish history. Then he experienced religious conversion and became a Pentecostal preacher.

Since 1921 Lidman has been one of the Pentecostal leaders of Sweden, editing a magazine for many years and writing religious books. Now, at 70, he has published the first part of his autobiography, *Gossen i Grottan* (The Boy in the Cavern).

The book appeared in February, and at once aroused immense interest among church people and in secular literary circles. Everybody agrees that this is one of the most remarkable Swedish books of our days. Since *Barabbas* by Lagerkvist appeared in 1950, no book has met with more admiration.

It is typical of the Swedish situation that the books ranking highest in interest are books written by deeply religious authors, though not confessing Lutherans.

The Lidman book deals only with a short period of the life of its author, the first 20 years. It deals mainly with his heritage, with his grandfather, his father and his uncles who gave the boy a feeling of responsibility to make the best of his life, but at the same time an unhealthy egocentricity.

In 1921 Lidman translated into Swedish the *Confessions of St. Augustine*. That book is the model for his own confessions. Lidman is an Augustine of our age. At least in Swedish there is no book more openly confessional, mercilessly penetrating into the innermost motives and depths of the author's personality. —STEN RODHE

A PRETTY MISS, A DEACONESS, AND A CASE OF DIABETES
. . . for news cameramen, "human interest" (see Story of the Week)

NEBRASKA:

Flood Waters Fail to Dampen Easter Spirit, Attendance in South Sioux City

SOUTH SIOUX CITY—In spite of Missouri flood waters covering about two-thirds of the town, Pastor Francis Daehling announced First Church would hold Easter sunrise services on schedule. He urged his congregation not to give up plans to wear their Easter bonnets.

"May as well," he said. "It might be some time after the crest hits (expected Monday, April 14) before they will wear them again."

Pastor Daehling's sermon title was strangely apropos with the broken dikes west of town. It was "Who Rolled That Stone Away?"

THEY'RE "raising the roof" (roof fund, that is) at Trinity Church, Beatrice. The appeal now stands near the $1,500 goal.

CORNERSTONE-LAYING services were held Palm SunJay at St. Paul's Church, Falls City. Synod President Schuldt spoke.

LENTEN AND EASTER offerings enabled Emmanuel congregation of Tekamah to raise its quota of $255 for LWA.

ALL JUNIOR HIGH Lutherans of synod had been invited to attend the intermediate Luther League rally at First Church, North Platte, on April 26.

RECOGNITION of the 80th anniversary of synod was to be given during the convention dinner at Auburn April 21. Arrangements were made for all churchmen who served 25 years or more to be at the speakers' table.

EVERY CHILD who enjoys having a nice room in which to worship will be saying thanks to laymen of Our Redeemer Church, Omaha, who did the work necessary in preparing the Beginners' Chapel. The project involved carpentry, installation of furnace, decorating, laying of concrete walk and tile floor, and electrical installation. Modernfold doors were a gift, and the Sunday school has purchased new furniture for the chapel.

PAUL WIEGMAN

PENNSYLVANIA:

Royersford Lutherans Burn Mortgage; Spinnerstown Parsonage Completed

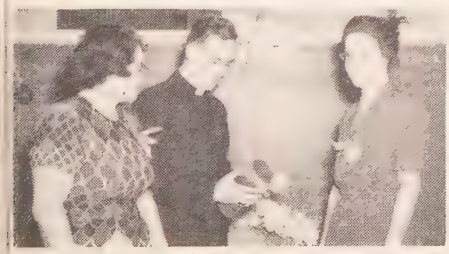
NORRISTOWN — Grace Church, Royersford, celebrated the 50th anniversary of its church building last month by burning a note symbolizing final payment on a new property. The residence on the property, which adjoins the church, will be used as a parish house, church office, sexton's residence, and nursery department of the Sunday school.

The $12,000 indebtedness on the property was liquidated in a little over a year. Pastor Paul J. Henry presided at the note-burning ceremony as J. Lowell Groff, Sunday school superintendent and president of a local bank, surrendered the note to Irvin Johnson, chairman of the parish house property committee. Lester Horning, also a committee member, set fire to the note (*see cut, page 38*).

St. John's Church, Spinnerstown, until last year part of the Pennsburg parish, has completed a new parsonage for Pastor Donald D. Pritz. The congregation has also reconstructed a church basement to provide additional Sunday school facilities.

Transfiguration Church, Pottstown, will be host to the 59th annual convention of the Norristown Conference May 7.

THEODORE L. FISCHER



INSPECTNG an authentic South American tom-tom are Mrs. Howard Eckhart, Pastor Richard Hoffert and Mrs. Ralph Hartzell, who participated in recent WMS study program conducted in Redeemer Church, Allentown, Pa.

DIABETIC

story of the week

WHEN PROUD citizens of Cut Bank, Mont., heard their high school choir had been invited to Philadelphia to sing for the National Music Educators Conference, they decided at once "the kids will go!" They promptly collected $16,000 to pay for the long train ride.

The mother of one of the sopranos—pretty 15-year-old Pat Ward—was worried. Pat is a diabetic, would need special help with her diet on the long trip. Besides Pat had never been that far from home.

One day shortly after the invitation to Philadelphia had been accepted, Mrs. Ward saw a picture of Sister Maude Behrman, dietician at Philadelphia's Lankenau Hospital, in a diabetic's magazine. She read that Sister Maude was an authority on diabetes, so sat down immediately and wrote a note to the Philadelphia Motherhouse.

She'd send Pat on the trip, wrote Mrs. Ward, if Sister Maude would promise to contact the young high school miss after her arrival at the conference, make sure she was all right.

She'd also appreciate Sister Maude's showing Pat around the hospital, perhaps help her to realize that diabetics aren't "lepers" but simply normal human beings who have to watch their diet carefully.

When Sister Maude's gracious answer reached Cut Bank, a happy Pat, a relieved Mrs. Ward, told authorities the good news.

IN PHILADELPHIA, the deaconess kept her part of the bargain, contacted Pat; the pair soon became warm friends.

It was difficult, however, convincing the girl that she wasn't abnormal, Sister Maude soon discovered. Newspaper photographers and television cameramen, tipped off to the "human interest" story, soon were swarming all over Lankenau Hospital taking pictures and holding interviews (see cut opposite)

—DICK SUTCLIFFE

KICK-OFF of Wittenberg College's campaign in Springfield for one million dollars was held in college gymnasium where many of the 1,000 volunteer workers heard Springfield Community Chest Director Ivan Bonsall say "this compares favorably with any other recent community endeavor." Wittenberg President Stoughton called it a "new demonstration of community support. Never in recent years have so many people been actively working in behalf of the college at one time!"

WISCONSIN:

Bible Teaching Sessions in May; Four to Attend Hannover Meetings

MAY IS THE MONTH of Bible Teaching Conferences to be held in Wisconsin churches under sponsorship of the Parish and Church School Board, whose secretary, Pastor Lawrence M. Reese, will conduct workers' conferences in Darlington, Madison, Racine, Waukesha, Wauwatosa, Milwaukee, Neenah and Sheboygan. The Milwaukee and Madison conferences will feature afternoon sessions on the vacation church school.

FOUR PASTORS of synod expect to attend the Lutheran World Federation Conference in Hannover, Germany, this summer: Pastors Harold N. Stoffel, LaCrosse; A. A. Zinck, Milwaukee; P. L. Wetzler and P. L. Graff of Minneapolis.

THE LUTHERAN STUDENT CHOIR, composed of students attending the University of Wisconsin, has appeared in seven churches on seven Sundays to present sacred concerts. This 40-voice choir is directed by Student Pastor A. Henry Hetland . . . THE FIRST Lutheran Student Art Exhibit, with drawings and painting submitted by Lutheran art students, had 30 entries. The Student Center is encouraging such students in the use of their talents in the religious field.

THREE BOOSTER RALLIES, to stimulate attendance at 1952 sessions of the Pine Lake Camp, were held May 4 at Milwaukee, Madison and Neenah. Pastors George P. Crist, Hales Corners; William S. Dion, Muskego; and Victor K. Wrigley were speakers.

Two prominent Lutherans in the Milwaukee area have come into the spotlight of public service. Present Mayor Frank P. Zeidler won a smashing election battle for re-election as mayor of Milwaukee. Ronold A. Drechsler, member of the synod's Executive Committee, was appointed judge of Milwaukee's Circuit Court.

DR. A. A. ZINCK, Redeemer Church, Milwaukee, knows there will always be someone at the Palm Sunday services. The Confirmation Class of 1896 has attended as a group each year since they were confirmed 46 years ago.

NATIONAL LUTHERAN COUNCIL churches in the Oshkosh area will load a car with bedding, shoes and clothes for Lutheran World Relief. This community provided a full car last Thanksgiving.

DR. JOHN MARTIN KLOTSCHE, president of the Wisconsin State Teachers College, Milwaukee, is one of three Wisconsin citizens to be honored by the National Conference of Christians and Jews. President Klotsche, a Lutheran layman, organized the Wisconsin region and has been active in the work for 14 years.

CHARLES A. PULS

CAMPUS

SUSQUEHANNA University's baccalaureate service will be held May 31 at 10:00 A.M.; commencement exercises will be conducted at 2:00 P.M. the same day.

THIEL College's commencement address will be delivered by Clifford F. Hood, executive vice president of the United States Steel Company of Pittsburgh, Pa. The baccalaureate sermon will be preached by the Rev. Donald F. Irvin, of Haddonfield, N. J.

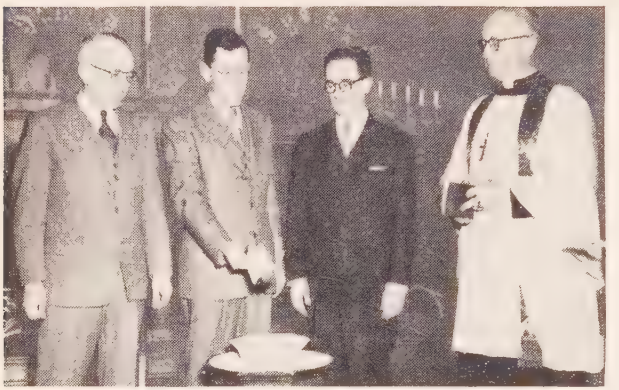
NORTHWESTERN Seminary will graduate 20 seniors May 8. The commencement address will be delivered by Dr. William F. Zimmerman of Midland College. The baccalaureate sermon will be preached May 4 by the Rev. G. Guttormson of Minneota, Minn. Both ceremonies will be conducted in Holy Trinity Church, Minneapolis.

GETTYSBURG Seminary's commencement address will be delivered May 16 by Dr. Harvey D. Hoover, member of the faculty since 1926. Dr. Hoover plans to retire at the end of the current seminary term; with his wife, he will move into a residence on Seminary Avenue.

MIDLAND College's new publicity director-journalism instructor is Carroll Thompson, former Public Relations assistant at Wittenberg and, more recently, editor and writer for the Lutheran Laymen's Movement for Stewardship.

CENTRAL Seminary's new chapel will contain a memorial to the late Dr. and Mrs. Holmes W. Dysinger. The altar, reredos and altar railing of the chapel are being contributed by the five daughters of the former dean-professor of the seminary.

CHICAGO Seminary's choir, under direction of Professor Robert Fischer recently returned from a 900-mile tour of Illinois. Concerts were presented in Peoria, East St. Louis, Quincy, Carthage, Freeport, Oregon, Mt. Morris and Joliet. A climactic concert was presented March 23 in Redeemer Church, Chicago.



BURNING a $12,000 mortgage note at Grace Church (Royersford, Pa.) are left to right: Lester Horning, Irvin Johnson, members of parish house property committee; Sunday School Superintendent Lowell Groff and Pastor Paul J. Henry. Ceremony took place on 50th anniversary of congregation's church building (see Norristown news, page 37)

WARTBURG SYNOD:

Lake Geneva Church Is Dedicated; Rural Pastors' Institute Held

THE NEW $62,000 Immanuel Church, Lake Geneva, Wis., was dedicated recently with Dr. R. R. Belter, president of synod, preaching and performing the dedication. Over 300 attended a dedication banquet, heard the stewardship secretary of synod, the Rev. Andrew Swasko. Festivities closed with Dr. Armin Weng, president of Chicago Seminary, preaching the post-dedication sermon.

"THE CHURCH and the Rural Family" was the theme of the Rural Pastors' Institute held at Ames, Iowa, recently under sponsorship of Iowa State College and the Iowa Christian Rural Fellowship. Pastor John Zerhusen of synod's Rural Parish Committee was among the 150 pastors and laymen present for this institute.

AMONG THE 4,184 congregations in the ULCA there are 84 which have a communing membership of over 1,000. Wartburg claims one of these: UNITY, MILWAUKEE, with a communing membership the first of this year of 1,168. One of her sons, Franklin Joyce, a Wartburg ministerial student at Carthage College, has been selected by the National Lutheran Council to attend the Hannover Convention this summer.

ALL CHURCHES of synod now have their own pastors, but this will not be true for long. THE REV. A. W. MALIN has resigned at St. Paul's near Wellsburg, Iowa, effective June 1. DR. C. BACHMANN, institutional pastor of the Social Mission Society at Chicago, has been recalled as navy chaplain and will leave for this assignment in May. THE REV. ANDREW SWASKO, pastor of Berwyn United Church at Berwyn, Ill., likewise has been recalled as a marine chaplain and will enter upon this assignment in June.

INSTALLED at St. John's Church, near Campbell Hill, Ill., recently was the Rev. Julius Juhkentaal, an Estonian who had been taken from his church to serve the Russians as a laborer in Siberia.

WORK HAS BEEN started on Zion Church basement, Clayton Center, Iowa. Various alterations and renovations have been planned.

SYNOD PRESIDENT BELTER visited and counseled with the church councils of the seven Wartburg churches of Little Egypt in Southern Illinois recently. He also visited Southern State Penitentiary at Menard and spoke to the prisoners there. Peace Choir at Steeleville, Ill., gave their Easter cantata at the prison on Palm Sunday.

UNITED LUTHERAN churches of Little Egypt conducted an Easter Sunday sunrise service on the spacious rolling lawn behind Peace Church, Steeleville.

ARNOLD H. KAITSCHUK

EXCEPT for occasional anniversaries, Mrs. Anna Yoder, of Jackson, Miss., has placed flowers on the altar of Trinity Church for all services for the past 16 years. Since the new church was occupied late in 1949, she has provided Pastor H. Brent Schaeffer with a red rosebud every Sunday

MISS DORIS BARCLAY, organist and choir director at Trinity Church, Mt. Pleasant, Ia., was recently recognized for 30 years of service at the console. Her "faithfulness, motivated by her love of Christ and His Church, is a splendid example for all young church workers," said her pastor

BRIEFLY SPEAKING

Union Methodist Church (Wilmington, Del.) places display advertisements in the city's *Journal* every week to attract the community to its Saturday night showings of religious films. A recent one read:

"Like HAMILTON on a watch . . .
"Like STERLING on silver . . .
"Is LUTHERAN on a church film . . .
"See *'Like a Mighty Army'* . . .
"It's a LUTHERAN production . . .
". . . Tonight at Union Methodist Church."

Traveling to Berkeley, Calif., recently, the Rev. Paul Valentiner was seated in the railroad diner with fellow ULCA pastors. Down the aisle, balancing a large tray of dirty dishes, waltzed a steward. The train lurched around a turn just as the dish-carrier reached Pastor Valentiner's side. Result: "a bump on my head, egg in my hair and a big dent in my ego," to quote the former CHEY publicity director. "Many people have wanted to crown me . . . this is the first time anyone actually did!"

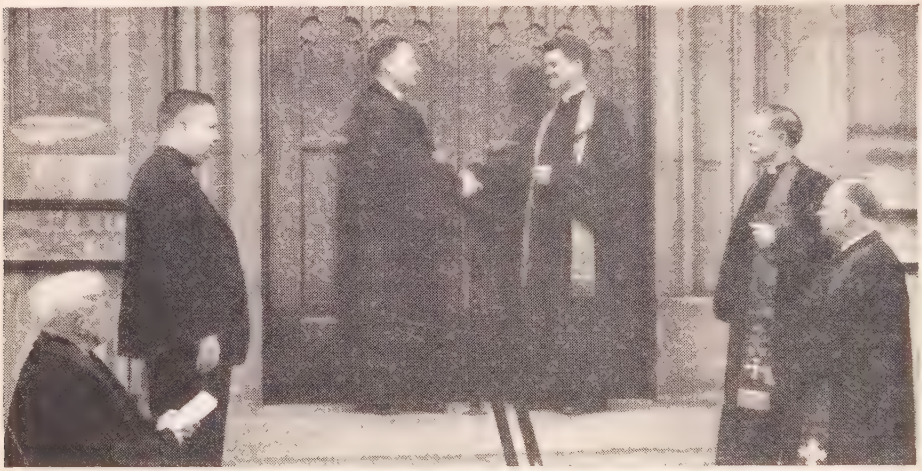
A Minneapolis newspaper, covering the recent Lutheran Evangelism Conference, accidentally coined a new word to describe the event: a typographical error produced "Lutherangelism Conference."

An Owensboro, Ky., Baptist pastor preached on "Why Do the Wicked Prosper?" on Sunday evening. Next morning when the church office was opened, it was discovered that the safe door had been dynamited and that Sunday's offerings—between $2,000 and $2,500—had been "lifted."

Before moving to a new location, Pastor John Spielman and members of Advent Church, Wilkinsburg, Pa., conducted a "de-commissioning" service at the old building, which has been sold to the Wilkinsburg Women's Club.

In Council Bluffs, Iowa, an absent-minded parishioner was needled from the pulpit . . . an unsigned check had been found in the offering plate the week before!

At Palm Sunday confirmation in St. Luke's Church, Philadelphia, three generations walked to the chancel rail: 12-year-old Gertrude Elizabeth McCullough was confirmed; her grandfather, 81-year-old Levi J. McCullough, was baptized; both were presented to Pastor Charles Ritter by Gertrude's father, Levi J. McCullough, Jr.



PARTICIPATING in the ceremony of turning over keys to a former Methodist church to a United Lutheran pastor are: left to right, Pastor Harvey M. Leech, Dr. Franklin Clark Fry, Pastors Carl Stocking (Methodist), Ross Hidy, Henry Meyer, S. O. Thorlaksson (see California news below)

CALIFORNIA:

Lutherans Move Into Methodist Church Near University of California Campus

BERKELEY—On March 23 members of St. Michael's Church held their first service in their new church on Durant Avenue in Berkeley, one block from the University of California campus. This church, purchased from Epworth University Methodist Church, seats 600 worshipers and includes a four-story parish building.

The church plant is so complete it now ranks as one of the finest Lutheran churches on the Pacific coast. Built in 1924 and 1925 of the finest materials, brick, concrete, steel-reinforced, the church was inspected carefully before the purchase by competent engineers and pronounced in fine condition. Redecoration throughout is being done by voluntary labor of members who have already given over 850 hours of service.

At the last service in the former building the first pastor, the Rev. Harvey M. Leech, and Pastor Emeritus Earnest A. Trabert were present. Dr. Trabert preached in the morning and Pastor Leech in the evening.

The first Sunday in the new church ULCA President Franklin Clark Fry spoke briefly. Keys to the new church were presented Pastor Ross Hidy by Pastor Carl Stocking of the Methodist congregation which moved from the building (*see cut above*).

The congregation "thanked God for the new blessing" in a 24-hour day of prayer during which for each 15 minutes someone prayed at the altar rail thanking God for the new church home and seeking His guidance in the days ahead.

While the congregation is thrilled at the new building and its facilities, undoubtedly the strategic location near the University of California campus with the opportunity for evangelistic work with the students is a main reason for thanksgiving. No National Lutheran Council congregation has existed near the university campus, Bethany Lutheran Church (Augustana) being a mile to the west of the campus and the former St.

Michael's a mile to the south. Now a Lutheran congregation has a choice location within a short block of the campus.

Just before moving to the new site the congregation conducted an appeal for funds for their new church and at last report had $37,882 pledged for the new building.

ROSS HIDY

PENNSYLVANIA:

Subscriptions Jump 84 Per Cent; Camp Sequanota Opens on June 21

JOHNSTOWN — Allegheny Conference subscriptions to THE LUTHERAN are up 84.3 per cent over 1951. Total subscriptions jumped from 1,425 to 2,627.

CAMP SEQUANOTA, Jennerstown, sponsored jointly by an elective board and the Allegheny Conference, will get underway June 21. Camp Director Roderic N. Senft has announced the following camps: intermediate girls, June 21-27; junior girls, June 28-July 5; intermediate girls, July 5-12; junior boys, July 12-19; intermediate boys, July 19-26; senior boys and girls, July 28-Aug. 9; and adults, Aug. 9-16.

CHURCHES of the Davidsville charge will co-operate in building a stone cabin at Camp Sequanota. A goal of $2,000 has been set for the project and each church of the parish has been given a proportionate share to raise. Modern stone-cased cabins have been built by four other parishes: Friedens; Christ, Sipesville; Trinity, Somerset; and Moxham, Johnstown.

THE MEMBERSHIP campaign of the Women's Auxiliary of Allegheny Home began April 15, extends through May 15. 1951 memberships were over 6,000. Membership funds will be used to reduce the $160,000

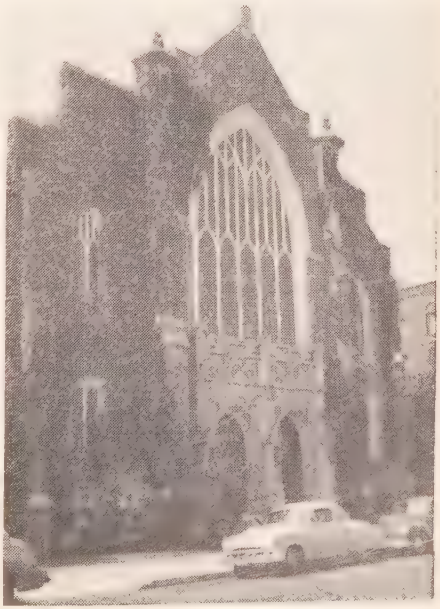
HOME MISSIONS

CALIFORNIA: Bethany Church, San Jose, moved into a new chapel recently. This building was erected by the synod's Department of Church Extension under direction of Dr. Edward Spirer.

WISCONSIN: The new mission in Delavan is being developed for the Wartburg Synod and the ULCA by Dr. Carl C. Roth. "Enthusiasm is exceptionally good," he reports. Eighteen have indicated a desire to organize.

MARYLAND: Pastor Otto Reimherr, Board of American Missions developer, held first services for Lutherans in College Park on April 6. A parsonage has been purchased on Cherokee Street.

NEBRASKA: English service at 10:00 and Spanish service at 11:00 each Sunday is the order at Gethsemane mission, Omaha. Communion services are held on the first Sunday of each month, in both the English and Spanish service, as well as on the other special occasions. Sunday school is conducted in English. Carlos V. Guzman is pastor.



FORMERLY Epworth University Methodist Church, this church is now occupied by St. Michael's (ULCA) Church. Close to the University of California campus, it is said to be one of the finest United Lutheran churches on the Pacific coast (see California news opposite)

indebtedness on the new building in Hollidaysburg.

Invitations have been extended to college and seminary students to participate in a second "Students-in-Industry" project to be held in Johnstown, June 8-Aug. 22.

PURPOSES of the project: to learn, through working in industry, the problems of urban industrial workers, and to discover through study and discussion how Christianity applies to these problems. Special concerns will be the problems of labor-management relations, maintaining Christian attitudes in work, and developing adequate church programs for industrial communities.

OVER 100 CONFIRMANDS attended a preconfirmation rally in Trinity Church, Somerset, on Passion Sunday.

"NOT FEAR . . . POWER" was the theme of the triennial convention of synodical missionary societies in First Church, Altoona, April 24-26. Guest speakers included: Mrs. C. W. Baker, Jr., president of WMS-ULCA; Mrs. Clarence T. Nelson, Washington, D. C.; the Rev. George E. Whetstone, assistant to the president of synod; Miss Hilda Kaercher, missionary to India; Miss Cordelia Cox, resettlement executive, NLC; and Miss Frances Dysinger, secretary for promotion, WMS-ULCA.

ROBERT G. SANDER

PENNSYLVANIA:

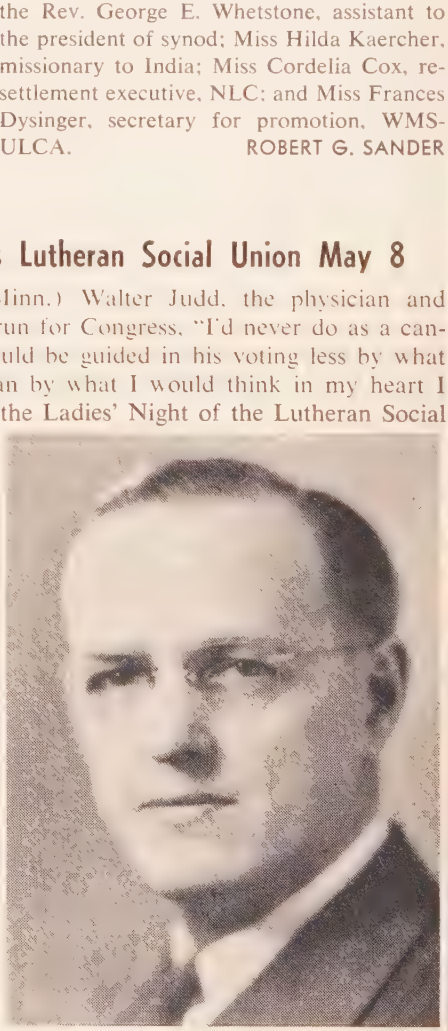
Congressman Walter Judd to Address Lutheran Social Union May 8

PHILADELPHIA—Congressman (R.-Minn.) Walter Judd, the physician and missionary, who told friends urging him to run for Congress, "I'd never do as a candidate because I believe a Congressman should be guided in his voting less by what the voters of my district want me to do than by what I would think in my heart I should do," will be the principal speaker at the Ladies' Night of the Lutheran Social Union on May 8.

Dr. Judd has served Congress and the United States in various capacities . . . congressional delegate to the World Health Assembly in Geneva, Switzerland, in 1950; went to Europe with congressional committee at request of Eisenhower to observe progress of Marshall Plan; attended Japanese treaty conference in San Francisco in 1951.

Slightly over 50, Judd served as a medical missionary to China for the Congregational church. He would probably be there still, except for a gnawing ache in his conscience during the Pre-World-War-Two days when he saw what was coming and came back to the United States to plead for a more forthright boycott of Japan. His concern was no match for America's unconcern . . . he was preaching from a Minneapolis pulpit the morning of Pearl Harbor.

DR. HAROLD S. MILLER, pastor of Good Shepherd Church, Brooklyn, N. Y., and



CONGRESSMAN WALTER JUDD
. . . Lutheran Social Union speaker

president of the board of directors of Philadelphia Seminary, will be the principal speaker at the 50th anniversary dinner meeting of the Lutheran Social Mission Society of Philadelphia on May 1.

THE ANNUAL spring rally of laymen of West Philadelphia churches (Temple, Prichard, Tabernacle, Grace, St. John's, Annunciation, Calvary, Immanuel, and Incarnation) was held April 22 in Grace Church. Speaker was Charles Brower, of the Salvation Army, who discussed "But for the Grace of God." Moving pictures of the German Kirchentag were also shown.

KENTUCKY-TENNESSEE:

Full-time Presidency Scheduled For Synod Session Discussion

WHEN SYNOD MEETS at First United Church, Memphis, this week (April 29-30) with Dr. Fred Haines, president of the Indiana Synod, as ULCA representative, among the items expected to precipitate discussion is a projected plan for a full-time synod president.

PASTORS AND CONGREGATIONS are welcom-

DR. HAROLD S. MILLER
. . . Golden Anniversary speaker

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by JACK B. and EDITH FELLOWS

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At your bookseller
THE BROADMAN PRESS
Nashville, Tenn.

ing the extension to Kentucky and Tennessee of the Wittenberg College "Synod" scholarships. Under the plan, students are eligible for freshman scholarships of $250.

LOUISVILLE Union programs in Lent included a Pastors' Retreat at Bethany Church, Emmett Schmitt pastor; Confirmand Rally of 62 Louisville youngsters at Grace Church. Pastor Charles Strubel of St. Mark's Church spoke.

BRIEFS: Faith Church, Lexington, and St. Mark's, Louisville, led by Pastors Edwin Detmer and Charles Strubel, respectively, are developing plans for building during the next year . . . THE BOARD OF DIRECTORS of Lutheran Home for Aged at Jeffersontown is considering building expansion . . . THE WITTENBERG WOMEN'S GUILD held its spring meeting at Grace Church, Louisville, April 16 to hear students from the International Center at the University of Louisville speak.

ROGER G. IMHOFF

ARCHITECT'S drawing of the proposed addition to the Good Shepherd Home in Allentown, Pa., groundbreaking service for which were conducted on February 24 (see "The Lutheran," April 9)

NEW YORK:

Holy-Week Easter Services Well-attended in all New York Boroughs

NEW YORK CITY—Holy Week and Easter services were unusually well attended in all the boroughs of New York. In Brooklyn the Protestant Council sponsored services at the Albee Theater every noonday, culminating on Good Friday. In Manhattan, services were held in Town Hall and climaxed with Easter Dawn at Radio City Music Hall. (Among those heard at Town Hall were Dr. Paul E. Scherer of Union Seminary.) In the Bronx, worship was conducted (on Easter) at Paradise Theater.

THE SIXTH ANNUAL Lutheran Welfare Council of the Metropolitan area was held on March 11, combined with the 20th annual meeting of the Council at St. Luke's Church, Manhattan. The theme, "Partners in the Ministry of Mercy," was discussed by the Rev. Robert M. Bauers, acting director of the Brooklyn Inner Mission Society; the Rev. Alfred W. Trinklein, pastor of St. Matthew's Church, Manhattan; and Mrs. Eugene K. Strebel, wife of the pastor of Christ Church, Freeport, L. I.

THE NEW YORK Inner Mission Society (ULCA) celebrated its 45th anniversary with a dinner at St. Peter's Church recently with 350 attending.

THE BROOKLYN Inner Mission Society an-

nounced a new staff member in the person of Miss Esther Rysdaal, who began work recently as case worker. A native Norwegian, having studied in Oslo, she is getting her degree in social work from New York University.

DR. REINOLD VON THADDEN, president of the Kirchentag movement in Germany and one of the representatives of his country's churches in the World Council of Churches, was guest speaker at the Economic Justice Commission luncheon of the Protestant Council on March 20. He also spoke at Good Shepherd Church, Brooklyn, that night and was asked to take back to Germany a silver medallion to John Krokus, now serving in armed forces in Germany. He was the guest of the Good Shepherd Chapter of Lutheran Men.

AN EXTENSIVE SURVEY of church and community is being made under the auspices of the Staten Island Division of the Protestant Council. The object is better to evaluate the present services of Protestantism on Staten Island and is being conducted by Dr. David Barry of the National Council of Churches.

NEW YORK LUTHERAN students heard John Deschner of the United Student Christian Council speak at their monthly rally on April 6.

In Brooklyn PASTOR HELMUT DIETRICH was installed at Zion Church on March 16, and DR. CHARLES TREXLER became pastor of St. Paul's Church, Williamsburg, with installation on March 23.

THE REV. ERNEST J. MOLLENAUER has resigned as pastor of St. John's Church, Manhattan, effective May 1.

THE REV. FRANKLIN J. SCHWEIGER has accepted a call to the church of Our Saviour's Atonement, Manhattan, after a pastorate at Calvary Church, the Bronx.

THE REV. HAROLD LUCAS has accepted a call to Trinity Church, Brewster, N. Y.

NEW YORK CONFERENCE will meet at St. John's Church, Middletown, N. Y., April 30 . . . Long Island Conference will hold their meeting at Ascension Church, Franklin Square, Long Island, on the 29th.

OLIVER W. POWERS

ROLL OF HONOR

Beginning with this issue and continuing for the next several weeks we shall list, by states, those congregations **reporting** "The LUTHERAN In Every Home."

We salute these congregations and their pastors!

ALABAMA

Mobile, St. Paul
W. H. Lefstead

CALIFORNIA

Glendale, First
Carl V. Tambert

Fresno, Faith
Goodwin T. Olson

Pasadena, Trinity
H. Paul Romeis

Pomono, Trinity
J. William Bowman

San Jose, Bethany
George R. Flora

Santa Ana, United
Whittier, Salem
David E. Robison

COLORADO

Denver, Messiah
Lyle C. Burns

DELAWARE

Wilmington, Zion
R. E. Neumeyer

FLORIDA

Hollywood, St. John
N. D. Yount

St. Petersburg, Trinity
Henry V. Kahlenberg

ARCHITECT'S drawing of the proposed new church to be built for members of Prince of Peace Church, Cambria Heights, Long Island, the Rev. C. Leighton King pastor

PENNSYLVANIA:

Junior High Students Stage Drive To Give Games to Children's Home

READING—Probably the most spontaneously organized charity this city has seen this year was conceived and executed by four Northwest Junior High School students.

"My, it's fun to play with a spinning top," said one of the group as they were relaxing on the sidewalk in front of the Children's Home of Reading. "But look at those poor children. They don't have any tops to play with," he continued, as he glanced toward several boys of the home who were watching with fascination. The four companions then decided to collect money and buy tops for the children of the home.

Within 10 days they collected sufficient funds to present the children of the home with 60 yo-yos, two baseballs, two baseball bats, 90 spinning tops and other toys.

ST. JAMES' CHURCH, Geigertown, will witness the commissioning of a missionary to the Argentine field sometime in August of this year. Returning to the congregation which his father served for many years, the Rev. Joseph T. Deibert, along with his wife and son, will be commissioned in the community where his mother and sister now reside. Missionary Deibert and family will sail for South America early in September.

CONFERENCE'S ANNUAL vacation church school workshop will again be held in Alsace Church, April 30. The two-and-one-quarter-hour sessions will include a departmental course of study, audio-visual aids and projects and handwork development.

RECENT IMPROVEMENTS include a new organ with chimes in Trinity, Leesport . . . A new heating system has been installed in Moselem Church, Kirbyville . . . The Adult Bible Class of St. James', Geigertown, is responsible for an electric organ.

OVER 400 of the conference's 600 catechumens gathered in a pre-confirmation rally in St. Luke's Church.

THE REV. JOHN A. KAERCHER has been installed pastor of Epiphany, South Temple.

COMING TO PHILADELPHIA?

Let Us Welcome You
DR. ROSS STOVER PREACHES
11 A.M. Morning Worship
at 16th and Jefferson
7:30 P.M. Evening Service
at Broad and Boulevard
7:30 P.M. Thursday
at Broad and Boulevard
Messiah Lutheran Is Building A New Church In A Great City Where One Million Souls Are Unchurched. Pray For Us

ST. PAUL'S
LUTHERAN CHURCH
DENVER, COLO.
E. W. Harner, D.D., Pastor
SUNDAY SERVICE, 11:00 A.M.
16th AVENUE at Grant Street
One block north of the State Capitol

St. Daniel's (Corner) Church, Robesonia, is being renovated and a parish building is being erected at a total cost of $110,000. Over half of the cost has been met; the remaining $50,000 was borrowed from the members, at no interest charge.

Pastor D. U. Druckenmiller, pastor of Faith Church, Mt. Penn, and Bethany Church, Stony Creek Mills, for the past quarter century, was feted by the entire community recently. Preaching at an anniversary service was Ministerium President Emil E. Fischer. During his service, Pastor Druckenmiller has been absent from his pulpit only once, on account of illness.

Members of St. Joseph's Church, Boyertown, and Pastor Luther L. Lengel are glad these days that they subscribed to insurance for completion of construction. Had they failed to do this, they would have had to pay a bill of over $24,000!

(It could have been serious had the congregation not had insurance for Completion of Construction: the contractor erecting a parish house went into bankruptcy.)

The original contractor accepted the work at a cost of $57,800. After completing less than one third of the work, he declared bankruptcy. Another contractor was called in and he offered a bid of $57,500 to complete the parish house. The building when completed will have cost $75,000. The insurance company stands to lose the difference between the final cost and the initial bid of $57,800 or approximately $14,200. In addition, the original contractor had bills for material outstanding, to the amount of $10,000. For these the church would be legally liable since they have the material in their construction.

ATTENTION! *Vacation Church School Leaders*

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"LIFE OF CHRIST"

A full-color Jacques Barosin filmstrip provided with separate scripts for children and adults. A valuable addition to your Visual Library for many programs and study courses subsequent to your 1952 VCS course. $10.00

Following are some of the 75 subjects included.

JOURNEY OF THE WISE MEN
GROWING UP IN NAZARETH
NAZARETH PLAYMATES
SYNAGOGUE SCHOOL
TALKING TO TEACHERS IN TEMPLE
HOME AND FAMILY
CARPENTER SHOP (illustrated)
TEMPTATIONS
JESUS HEALS THE SICK
PREACHING IN CAPERNAUM
SERMON ON THE MOUNT
JESUS IN GETHSEMANE
DISCOURSE ON PRAYER
PRODIGAL SON
PETER'S DENIAL
RICH YOUNG RULER
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860 N. Wabash Ave. Chicago 11, Ill.

The fact that this rural congregation subscribed to the insurance for Completion of Construction protected them from the increase in the cost price plus the outstanding bills which they would have had to pay a second time, or a total of $24,000.

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Boarding and Day School for Girls.
Pre-school through High School.
- **Fully Accredited** - **Beautiful Campus**
- **College Preparatory or General Courses**

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Sister Lydia Fischer
3201 West School House Lane, Phila. 44, Pa.

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Spend your vacation with fellow Lutherans in the Poconos. Fine Service. Reasonable rates. Congenial companionship. Also an excellent camp for girls 6-16 years.
Send for illustrated literature and rates
Paradise Falls Lutheran Association
Paradise Falls, Pa.

NOW IS THE TIME

to send in reservations for the Sixth Annual Session of The Pocono Church Music Institute at the Ministerium camp—Shawnee-on-Delaware, Penna.
Aug. 4, 1952 - Aug. 15, 1952
Fee $70—Reservation $10
Write **Dr. Paul Ensrud**
R.F.D. No. 2, Northfield, Minn.

FOR SALE

Church pews in very good condition. Pews are 12 feet in length. Number available 20. Contact Rev. Milton F. Arndt, Kendall Road, Kendall, New York.

CHILDREN'S RECEIVING HOME

809 Madison St., Maywood, Ill., Telephone Maywood 2093. Looking for a House Mother for girls. Salary with Room and Board. Pleasant surrounding and good transportation.

M.A., B.Th.

With residence requirements completed for Ph.D. in philosophy seeks position teaching philosophy, Christianity or humanities in Lutheran institution of higher learning. Two years teaching experience at Lutheran university, languages, publications, three years residence in Europe, counseling and pastoral experience. Best Lutheran church and school reference. Write Box 5.

DECEASED

Mrs. Carl C. Joern

Mrs. Bertha Jungelaus Joern, widow of the late Pastor Carl C. Joern, died March 24 in Tabitha Home, Lincoln, Nebr. She was 69.

Born Aug. 7, 1882, in Glencoe, Minn., she was married to Pastor Joern in 1907 and served with him during a 43-year ministry that included Wine Hill, Chester, Bluff Springs, Ill., and Batesville, Ind. Since 1946 when the couple retired, Mrs. Joern taught art to the children of Tabitha.

The funeral service was conducted March 26 in the Tabitha Home chapel. A second service was held in Bixcay, Minn., where interment took place.

CHANGES OF PASTORATE

INDIANA

BELL, WILLIAM L. To Grace Church, Logansport, Ind. 823 E. Broadway.

NEBRASKA

KUEHNER, PAUL. From Walton-Eagle parish, Nebr. To St. Paul's Church, Diller, Nebr.

RUPLEY, JOHN B. From St. Paul's Church, Grand Island, Nebr. To Trinity Church, Dalton, Nebr.

SLICE, J. N. From Emmanuel Church, Atlanta, Ga. To St. Paul's Church, Auburn, Nebr. 2019 N St.

NORTHWEST SYNOD

CLEMENT, WEBSTER H. From Redeemer Church, Livingston, and St. James' Church, Columbus, Mont. To Faith Church, Winona, Minn. 701 W. Howard St.

DAY, EDWARD R. To Ascension Church, St. Paul, Minn. 311 S. Cleveland St.

GALLUP, WESLEY H. From St. Paul's Church, Waukegan, Ill. To Epiphany Church, Milwaukee, Wis., associate pastor. 4627 N. Larkin St.

ZELTIN, JOHN. From Trinity Church, Manlius, Ill. To Faith Church, St. Paul, Minn., assistant pastor. 455 Charles St.

ULC CALENDAR

MAY

1- 4. Nova Scotia Synod. St. Paul's Church, Bridgewater

5- 7. Florida Synod. St. Luke's Church, Lake City

5- 8. California Synod. First English Church, Los Angeles

6- 8. Women's Missionary Society. California Synod. Los Angeles

7- 8. WMS Convention. New Jersey Synod. Holy Trinity Church, Wildwood

12-14. Indiana Synod. St. Luke's Church, Logansport

12-14. Michigan Synod. Resurrection Church, Detroit

12-15. Midwest Synod. Friedens Church, Lincoln, Nebr.

12-15. Pacific Synod. St. Paul's Church, Vancouver, Wash.

12-15. Illinois Synod. St. John's Church, Joliet

13. Rocky Mountain Synod Brotherhood. Grace Church, Casper, Wyo.

13-15. Rocky Mountain Synod. Grace Church, Casper, Wyo.

13-15. WMS Convention, Rocky Mountain Synod. Grace Church, Casper, Wyo.

13-15. Texas Synod. United Dr. Martin Luther Church, Shiner

15-18. WMS Convention, Ministerium of Pennsylvania. Trinity Church, Pottsville

16-18. Luther League Convention. Canada Synod. Hanover, Ontario

17. New York Synod Brotherhood. Trinity Church, New Haven, Conn.

18. Michigan Synod Brotherhood. Trinity Church, Battle Creek

18-21. West Virginia Synod. Jackson's Mill

18-21. WMS Convention. West Virginia Synod. Jackson's Mill

19-21. New Jersey Synod. St. Mark's Church, Elizabeth

19-22. Central Pennsylvania Synod. First Church, Carlisle

19-22. Ministerium of Pennsylvania. Buck Hill Falls

19-22. Ohio Synod. Zion Church, Wooster

19-22. Iowa Synod. St. John's Church, Council Bluffs

19-22. WMS Convention, Iowa Synod. St. John's Church, Council Bluffs

20-22. Northwest Synod. St. James' Church, Marinette

24. Maryland Synod Brotherhood. Gettysburg Seminary, Gettysburg, Pa.

26-29. Pittsburgh Synod. Luther Memorial Church, Erie, Pa.

27-29. Maryland Synod. Gettysburg Seminary, Gettysburg, Pa.

29- 1. Luther League Convention. New York State. Bellaire, Long Island

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IN CONCLUSION . . . . . .

WE SEEM TO HAVE VERY great respect for the Bible. No other book is printed on such fine paper, bound in such expensive leather covers, circulated so widely.

Statistics issued by various Bible societies make it appear that the Bible is tremendously important to almost everybody. The sale of Bibles is always reported in high figures. During the war, the American Red Cross *First Aid Manual* and the Bible were the best sellers. But both were often put on a shelf marked "For emergency use only."

Talk to your friends and you'll find that most are really pretty ignorant about what is actualiy on the pages between those fancy covers. We're inclined to make the Bible an ornament of our faith, rather than an instrument for daily use.

Even in church circles, Scriptural illiteracy is amazing. A pastor once told the old joke in which someone asks "What are the epistles?" and someone else answers "Those are the wives of the apostles." After the service, a kindly but dazed lady paused at the door to ask, "Tell me, pastor, if they weren't the wives of the apostles whose wives were they really?"

SOME PEOPLE FAIL to read the Bible because they find it confusing, the language archaic, the phrases stilted. Fortunately excellent modern translations are overcoming this objection. Others start at Genesis, intending to read a chapter each day. That's fine for a few weeks. Then they get bogged down in census reports that are about as interesting reading as a telephone book.

Others use a statistical approach, reading a certain number of verses each day as a "good work"—a sort of Protestant version of going to mass. Still others search for proof texts they can lift out. If some of these are lifted out of their context far enough they can be used to prove anything under the sun.

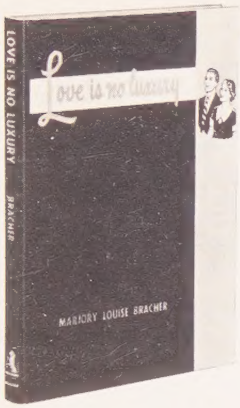
INTELLIGENT READERS realize that the climax and heart of the Bible is Christ. All that goes before points to Him. God led men into decency, morality and what we call civilization. He taught them through codes of law and by punishment, until their eyes turned toward the coming of the Saviour, for they had learned their sinfulness and their need.

Christ is our final Authority—not a church, not even a book, but a Person Whom that book reveals as the Son of God, the Saviour. By Him the Ten Commandments, the letters of Paul, the encyclicals of the Pope and the pronouncements of the NCCCUSA are all to be judged. He is the last word. We are Christians—evangelicals—and Christ is the Gospel.

How can we know Christ? The one inspired revelation about Him and His work is the Bible. To spend a period of time each day in His presence as the Gospels reveal it will make any man a new being. Starting with the desire to know Christ, we can then read with open minds the Gospels, the prophecy, the Psalms, the historical passages. But again and again we'll return to the Gospels to discover the mind of Christ and to apply His teachings to our daily lives. Under His blessed influence the pages of the old book will gleam with new meaning. Some may be dim, but others will be bright even beyond our ability to see. God's truth will shine forth, a lamp for our feet and a light for our way.

Pick up your Bible today and read it!

—ALBERT P. STAUDERMAN



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